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Foreign Board Scrutinizes The High Cost Of Meetings

By Robert Stanley
RICHMOND, Va. (BP) — With a view to possible streamlining and cost-cutting, the 77-member Southern Baptist Foreign Mission Board voted in January to take a close look at the frequency of its meetings and the amount of detail it handles.

Board President John W. Patterson of Richmond will appoint a special committee to work with the board's new executive director, R. Keith Parks, in the study.

William L. Self of Atlanta, Ga., immediate past president, brought the motion from a 10-person "sounding

board" committee which worked with Parks in the four-month transition period following the new chief executive's election last August.

The new group will look at the board's monthly agenda, its relationships with the headquarters staff, and other matters related to work efficiency. The board currently meets 11 times a year, with the full membership encouraged to attend the main meetings in October, April, and a major summer meeting held at either Ridgecrest or Glorieta Baptist Conference Centers.

Up To \$30,000

The board officers and 12 local members from Virginia carry a large share of responsibility for the smaller monthly meetings, but expenses still range from about \$6,500-\$7,000 for the monthly sessions and up to \$30,000 for the three main meetings. These figures include not only members' travel, housing, and eating expenses, but also rental of buses for local transportation and other items related to the meeting.

Should the board adopt a schedule of less frequent meetings, it probably would delegate more responsibility to the Richmond staff for making decisions between sessions.

The January meeting, which opened with simple ceremonies to install

Parks as executive director, included time for special prayers for the future of Baptist work in Rhodesia, where there is "uneasy peace," and for Floyd H. North, retiring Jan. 31 after 23 years with the board. Since 1959 North has been editor of *The Commission*, the board's monthly magazine, and he was given special recognition at the meeting.

In a report time, the board was told that 3,793 short-term volunteers served overseas last year. This represents a 24 percent increase over 1978. The total included 201 who served a year or more, supplementing the work of about 3,000 missionaries.

Seventy-five of the volunteers were part of Mission Service Corps, the program under which Southern Baptist volunteers work one to two years beside career missionaries at home or abroad.

James W. Cecil, associate consultant of laymen overseas, said the board is moving along well toward its Bold Mission Thrust goal of having 10,000 volunteers serving annually by the year 2000. Predictions indicate the lay involvement will reach almost 6,000 in 1980 and that the goal will be reached in 1992 if the present growth continues.

The total for 1979 included 3,139 who went out under the laymen overseas (Continued on Page 6)



Mattie Watts (center), one of Southern Baptist's first missionaries to Palestine (now part of Israel) greets R. Keith Parks (left), new executive director of the Southern Baptist Foreign Mission Board, and his wife Helen Jean at a reception in their honor. After Mrs. Watts and her husband, the late James W. Watts, resigned as missionaries, he taught many years at New Orleans (La.) Baptist Theological Seminary. Waiting behind Mrs. Watts is Carolyn Weatherford, executive director of Woman's Missionary Union. Miss Weatherford read the scripture during the installation service which preceded the reception. (FMB) photo by Joanna B. Pinneo. (Story on Page 6).

Feb. 4-6: Mississippi Baptist Evangelism/ Bible Conference

First Baptist Church, Columbus

Theme: "Bold Giving, Bold Growing, Bold Going!"

Monday Night—"Foundations For Bold Giving, Growing and Going"

Presiding—Bryant Cummings

6:45—Music, Prayer

7:00—Welcome, Introductions

7:15—Bible Study: "No Greater Love"—I John 4:9-21

Clyde T. Francisco

7:45—Prayer Overview

8:10—Hymn, Special Music

8:20—Message: "No Greater Sacrifice"—Luke 23:26-27

Frank Pollard

9:00—Musical Benediction

Tuesday Morning—"Essentials for Bold Giving, Growing and Going"

Presiding—Roy Collum

8:45—Music, Prayer

9:00—Bible Study: "Our Experience With Christ"—Ephesians 2:1-10 — Penrose, St. Amant

9:30—Music

9:40—Message: "The Discipline of Bible Study" (How to)

— II Timothy 3:14-17 — Homer G. Lindsay, Jr.

10:30—Break

10:50—Conferences

12:15—Adjourn

Tuesday Afternoon—"Instruments for Bold Giving, Growing and Going"

Presiding—Bryant Cummings

1:30—Music, Prayer

1:40—Bible Study: "The Church: God's Instrument for Evangelism"—Matthew 16:13-19 — Don H. Stewart

2:20—Music

2:30—Message: "Redefining Evangelism"—Acts 8:1-8

(Lay Evangelists in New Testament History) Ken Chafin

3:15—Break

3:30—Conferences (Repeated from morning; choose another Conference)

4:45—Adjourn

Tuesday Night—"Motives for Bold Giving, Growing and Going"

Presiding—Roy Collum

6:45—Music, Prayer

7:00—Bible Study: "Every Christian's Joy"—Philip 3:1-18 — Fred White

7:30—Music

7:35—Message: "Every Christian's Job"—Romans 12:1-7 — Homer G. Lindsay, Jr.

8:15—Music

8:25—Message: "Every Christian's Judgement"—II Corinthians 5:9-11 — Ken Chafin

Wednesday Morning—"Commitment to Bold Giving, Growing and Going"

Presiding—Bryant Cummings

8:45—Music, Prayer

(Continued on Page 2)

Total Ministry Is Educators' Meeting Theme

The Mississippi Baptist Religious Education Association will hold its annual meeting February 21-23, 1980, at the Howard Johnson Motor Inn in Biloxi, according to A. V. Windham, president of the association.

The theme of the MBREA annual meeting will be "Equipping for Total Ministry." The program personalities (Continued on Page 3)

Missionary Income Tax: Relief May Be In Sight

By Anita Bowden

RICHMOND, Va. (BP) — Southern Baptist Foreign Mission Board officials express hope that Congress will pass a bill which would relieve them from paying most of the approximately one million dollars in annual income tax for missionaries living overseas.

H. R. 1319, the bill which board officials and congressional observers believe will pass both houses of Congress before April 15, restores a \$20,000 exclusion for qualified employees of pub-

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Krishna?

Not With A Ten-Foot Pole

DENVER (EP) — The battle isn't likely to end soon between two Denver religious groups which have been trading charges of harassment, threats and physical abuse.

The Lovingway Inner City Pentecostal Church and the Hare Krishnas each accuse the other of not being "a real religion," and each says the other is infringing on its religious rights. The grounds of the battle have spread to the courts as the two groups battle over what one side calls "soliciting" and the other calls "witnessing" at Denver's Stapleton Airport.

The robed Hare Krishnas, whose male members have shaven heads, have been soliciting in American airports for several years, offering books and other literature in exchange for donations to their organization, which is called the International Society for Krishna Consciousness. Though many persons passing through airports complain about the group, the Lovingway Church members are the first to actually try to interrupt the Krishna efforts.

Last September, Lovingway, led by the pastor, Maurice Gordon, began sending its members to the airport each day to follow the Krishna members and talk passers-by out of giving money to the Krishnas. Calling themselves the "truth squad," Mr. Gordon said his people simply wanted to "warn people about the Hare Krishnas and neutralize their money-making schemes."

The Hare Krishnas recently asked for and got a temporary restraining order to stop the Lovingway activity. The court ordered that Lovingway people not go within 10 feet of a Krishna member. So the next time Mr. Gordon's people were at Stapleton, each carried a 10-foot pole, at the end of which hung a sign reading, "The court has issued a restraining order that we may not touch the Hare Krishnas with a 10-foot pole. We suggest you don't either." The order was to be effective until Jan. 11, and Mr. Gordon said his group would be at the airport every day until then.

Numbers Is No Game For This Census Taker

By Bob Hastings

WOODSON, Ill. (BP) — The town of Woodson has exactly 212 houses and mobile homes. And the exact population is 575.

You can depend on it, for Clark Llewellyn has counted them! And he should know how. He worked six months as a field operations assistant for the U.S. Census Bureau, getting ready for the 1980 census.

But his work in Woodson was as a church planter, not a census taker. He simply used the know-how Uncle Sam taught him to locate people for the Lord.

Llewellyn, 33, came to Illinois as a church planter in the fall of 1979, and immediately grabbed headlines by helping start the 3,000th Sunday school in the nation during the preceding 3-year period.

It was begun in a converted laundromat in Woodson where there had been no Baptist church of any kind.

"My first step was to knock on every door in Woodson," he said, "and I finished the job in nine weeks. I made my own map, and did my own survey. I wanted to get acquainted, to know everyone, and for everyone to know me. I call myself the town's pastor. However, I don't draw people from other churches. In fact, attendance at the other two churches in Woodson has increased since I started going door-to-door."

The training Llewellyn got with the

U.S. Census Bureau is what gave him a head-start. "They taught me two basic principles — be systematic, and always work to the right," he explained. "By walking to the right, you are less likely to miss trailers, garage apartments, and the like in the back."

Llewellyn said he'd use the same tactic as a pastor of an established church.

"First thing I'd do is draw a circle around the church, and go door-to-door to at least the 200 nearest houses and introduce myself," he said. "My aim would be to meet people, to learn their needs and interests, and to give them a copy of Luke-Acts, the same as I do here in Woodson."

Llewellyn is not a "church-hopper." "I'm here to stay, until the Lord moves me," he said. "I want the people to know I'm their pastor, and put my roots down. Whenever a church has a high turnover of pastors, each has to start all over again."



With year-old-son Benjamin on his back, church planter Clark Llewellyn sets out to visit some of the 575 residents of this central Illinois community. "I can walk to any house around here, and Benjamin has come to be sort of a trademark to the townspeople," he said. (BP) photo by Bob Hastings.

The Decade In Review

Doctrinal Debate Ranked 1st At Beginning and End of '70s

By Robert O'Brien

NASHVILLE, Tenn. (BP) — The decade of the 1970s began and ended with Southern Baptist editors voting doctrinal controversy as the No. 1 story in year-end Top 10 polls of Baptist Press, the Southern Baptist Convention's news service.

The decade's Top 10 stories didn't solely revolve around controversy as state editors and Baptist Press personnel recognized the launching of the SBC's Bold Mission Thrust plan to evangelize the world in this century and took note of such things as Southern Baptists' continued financial and numerical growth and missions expansion.

But seven of the 10 No. 1 stories in the year-end polls — plus 25 other stories in 100 ballot places — involved some sort of internal Southern Baptist strife.

Four of the seven controversial No. 1 stories — and 15 other Top 10 finishers — involved doctrinal problems, such as biblical orthodoxy, creedalism, the charismatic movement, the role of women in ministry, and debate over open communion and acceptance of non-Baptist baptisms in some churches.

The top story of 1970 focused on the SBC meeting in Denver, where biblical orthodoxy debate culminated in messengers asking the Sunday School Board to withdraw Vol. 1 of the Broadman Bible Commentary, mainly because of comments on accounts in Genesis.

Months of politicking, which led to the election at the 1979 SBC in Houston of a president committed to the issue of biblical inerrancy (errorlessness), took the top spot in the decade's final Top 10 poll. It placed ahead of the forced resignation of Paul Stevens, president of the SBC Radio and Television Commission for 26 years.

The decade's opening No. 1 story also beat out a highly publicized one. It involved the controversy surrounding a much misunderstood seminar held by the Christian Life Commission in 1970 in Atlanta which featured a successful debate against Anson Mount's defense of the Playboy philosophy and against situation ethics. The commission subsequently survived an effort at the SBC in Denver to cut its budget.

Broadman Debate

The debate on the Broadman Commentary consumed much attention in the first three years of the decade, adding a fourth place finish in 1971 and a first place in 1972. In 1971, messengers to the SBC in St. Louis requested the Sunday School Board to obtain a new writer for the Genesis commentary in Vol. 1. In 1972, messengers in Philadelphia declined, by a 4 to 1 margin, to call for withdrawal and rewrite of the entire 12-volume set of the commentary.

The continuing biblical orthodoxy debate, in some form or another, took a second place in

1973, a fifth in 1975, a seventh in 1976 and a 10th in 1979. The 1973 story included the formation of the controversial Baptist Faith and Message Fellowship, which launched "The Southern Baptist Journal," with the stated purpose of exposing so-called "liberals" in Southern Baptist life.

In 1971 and 1972 the editors selected "Becoming" as the No. 1 and No. 9 stories respectively. That involved controversy which swirled around a decision by Sunday School Board officials to withhold and revise an already printed edition of "Becoming," a church training quarterly for teenagers, because they felt misunderstanding would result from its racial content.

Editors voted a fifth place finish in 1971 to escalating concern among Baptists for racial reconciliation. Other positively-oriented racial stories finished sixth in 1973 and ninth in 1974. But the negative side skyrocketed to number two in 1976 as racial controversy surrounded Clemon King's attempts to integrate the Plains (Ga.) Baptist Church in the year its most celebrated member, Jimmy Carter, sought the nation's presidency.

In 1973, a controversy in the Missouri Baptist Convention ranked as the No. 1 story. The story centered around alleged mismanagement of funds and convention affairs. Earl O. Harding, the Missouri executive secretary,

died during the investigation. The convention went through harmonious reorganization the following year to resolve the crisis.

The nation's integrity crisis captured the top place in 1974. Developments surrounding the crisis included the Watergate tragedy, Richard Nixon's resignation as president, Ford's inauguration, Ford's address to Southern Baptists at a Brotherhood Commission-sponsored breakfast in Dallas, and reaction of religious leaders.

Gifts

Doctrinal debate regained No. 1 in 1975, as disagreement between churches and associations over practice of charismatic "gifts," particularly tongues speaking, cropped up in at least three states. Charismatic debate also finished sixth in 1974 and fourth in 1976.

Also, in 1976, the No. 1 ranking went to the religious dimensions of the U.S. presidential race between Carter, a Southern Baptist deacon and Sunday School teacher, who popularized "born again," and Ford, an Episcopalian, whose son was to become a ministerial student. Ford's address at the SBC annual meeting in Norfolk finished third that year.

The SBC's Bold Mission Thrust goal to proclaim the message of Christ to the entire world in this century first showed up, indirectly, in the 1974 poll. The SBC's vote that year to study mission outreach over the last 25 years of the

century, the seedbed of BMT, gained a 10th place. The articulation of the BMT objective captured fifth in 1976, and, in 1977, the amazingly swift formation of Mission Service Corps, part of BMT, swept into first place.

In June of 1977, President Carter, in a videotaped message to the annual SBC meeting, successfully urged Southern Baptists to launch MSC, a plan to place 5,000 volunteers alongside career missionaries for one to two years of service at home and abroad. By October, the first volunteer had been appointed.

Active support of MSC by President Carter and SBC President Jimmy Allen finished fifth in 1978, and escalation of BMT and MSC was fifth in 1979.

In 1978, the No. 1 story chronicled the events surrounding the appearance in Atlanta of anti-homosexual rights crusader Anita Bryant at the SBC Pastors' Conference, which was picketed by 2,000 gays, and her defeat later in the week in the race for SBC first vice president. The SBC voted, however, to commend her for her stance on homosexuality.

Several themes permeated the decade's Top 10 polls — church-state issues (nine places on seven ballots); Southern Baptist response to disaster, hunger and refugees (nine places on six ballots); financial growth despite economic woes (six places on four ballots);

(Continued on Page 7)

Nation's Religious Leaders Asked To Join Energy Fight

By Stan Hasey

WASHINGTON (BP) — Declaring that Americans have become "profligate wasters" of energy resources, President Carter called on representatives of the nation's religious community to help lead the way in conservation efforts.

Carter told 125 persons representing more than 30 religious groups at a White House breakfast that "the conservation of oil has a religious connotation" in that "we are stewards under God's guidance" who are called upon "to husband" natural resources for the good of all persons, especially the less fortunate.

The day-long conference on religion and energy in the 1980s was sponsored by five groups, including the Baptist Sunday School Board. Others were the National Council of Churches, the U.S. Catholic Conference, the Synagogue

Council of America, and the Interfaith Coalition on Energy.

Government officials who addressed the high-level religious leaders included Secretary of Energy Charles W. Duncan Jr., Dennis Hayes, director of the Solar Energy Research Institute, and Tina Hobson, director of the office of consumer affairs at the Department of Energy.

Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Convention's Executive Committee, participated in one of two panels of religious leaders who addressed the group.

Bennett enumerated four theological principles which ought to shape a proper response to the energy crisis. He pointed to the Old Testament and New Testament teaching that "the world is the Lord's," the fact that "man is God's creation," the teaching that "man is bound by God's creation," and the idea of man as God's steward of the world's resources.

Appearing on the other panel was J. Ralph McIntyre, director of the church and staff support division of the Baptist Sunday School Board, who reviewed guidelines devised by the board's church architecture department to help Southern Baptist churches conserve energy.

McIntyre said the Sunday School Board is committed to an "aggressive" approach to energy conservation in the convention. Its concept of "operational conservation" has the potential to help local churches save huge quantities of energy, releasing wasted money for more primary purposes. He said "at least 98 percent" of SBC congregations could benefit by reconditioning present facilities for energy conservation.

Other religious spokesmen addressing the consultation included M. William Howard, president of the National Council of Churches; Rabbi Marc Tanenbaum of the American Jewish Committee; William M. Cosgrove of the U.S. Catholic Conference; Albert Vorspan of the Union of American Hebrew Congregations; and Boston University Theologian Elizabeth Bettenhausen.

During the day's final sessions, participants asked a steering committee to make specific recommendations on mobilizing the religious community toward a major conservation effort in the nation's churches and synagogues. One probable outcome of the Washington meeting will be a conservation weekend in which all churches and synagogues will be invited to participate.

Evangelism/Bible Conference

(Continued from Page 1)

9:00—Bible Study: "The Surrendered Life" — Philipians 3:7-17 (Giving Ourselves to God) S. A. Adkins

9:35—Music

9:40—Message: "Growing in Grace"—II Peter 3:18 — Fred White

10:10—Music (Full Time Music Evangelists)

10:30—Introduction of Speaker—Earl Kelly
Message: "Love Leaves No Options" — John

21:15-19 Adrian P. Rogers

11:15—Prayer of Commitment—Earl Kelly

11:30—Adjourn

Conference Room Assignments

"Sins Against God" — Penrose St. Amant E 101

"Planning for Evangelism"—Ken Carter E 108
(in the small church)

"Nature and Genesis of Sin"— E 202
Clyde T. Francisco (Chapel)

"The Extent and Evil of Sin"—Benny Jackson E 201

"Sins of the Spirit and Against Ourselves"— E 207
Don H. Stewart

"Punishment Against Sin"—S. A. Adkins Church Parlor
Off Auditorium

"Planning a Year-Round Program of Evangelism"— E 303
Fred White

"Shi Against Our Neighbor"—Jerry Breazeale E 304

BOOK STORE — Coffee, Cold Drinks — FELLOWSHIP
HALL on FIRST FLOOR

"Religious Vacuum Exists in China, Especially Among Young People"

By Donald Sorensen

PEKING (BP) — "Have you ever heard of Jesus Christ?"

"Pardon?" the young Chinese woman replied as a puzzled frown decorated her face. "What do you mean?"

"Do you go to church?" I pursued my questioning. She shook her head. After I explained that many people in the United States go to church to worship Jesus Christ, she began to get the connection.

This young woman was 24 years old and a university graduate, yet she had never heard of Jesus Christ. But her case was not unusual.

Another 24-year-old woman said she never goes to church and that she had never heard of Jesus.

"Young people don't go to church here," a young man said in Peking. "I don't believe it."

"It doesn't make sense," another young man replied. "Young people don't go in for religion."

"Going to church makes sense to me and I do it," I told him. "It's OK for you," he came back. "But young people don't need it."

A religious vacuum exists in China, especially among young people. This was obvious from talking with the people and other signs during our 10-day stay when we visited Peking, Shanghai and Canton.

A Russian Orthodox church in Shanghai is being used as an electrical products factory. Chinese labor under religious inscriptions still intact on the interior of the dome. A Catholic church building in Peking is a school.

There are very few signs of a spiritual nature in China. An entire generation has grown up without religious education. Churches were closed and taken over by the government for use as schools, factories, even warehouses.

As in most periods of persecution, a remnant remains faithful and is around to revive the gospel when the opportunity arises.

Three pastors in Peking are again preaching the gospel. They are the Rev. Yin Chieh Cheng, 69; the Rev. Kan Shueh Ching, 54; and the Rev. Liu Chung Ho, 71.

Kan said the only Protestant church in Peking was allowed to reopen in 1971 and the first service was on Christmas Day. It attracted one person, an employee of the Pakistan Embassy.

The following Easter, 20 came to the service. Regular services have been held since 1972, but attendance has been low, they said. Only three, four or five worshiped most of the time, and they were mostly foreigners. But the pastors never gave up.

The turning point came last March, when the new government announced that religious freedom would be guaranteed.

"Since April, our attendance has steadily increased," Yin said. "We had about 11 in March, but last Sunday (Oct. 28) we had about 120."

"More and more Christians are coming back to church. Most of them

are older people, but they are beginning to come back."

"There is a comparatively small number of conversions," Kan added, "but more interest is being shown. The number is getting larger and we hope to open a bigger church soon."

At no time did the pastors lose faith, they said. "We have believed in God," said Yin. "We could only say prayers. We believed God was taking care of us and would be responsible for us."

In the mid-1960s, when the Red Guard closed the churches, some pastors were sent to the country to work on farms. Others like Yin and Kan were locked up in their churches doing work for the government during the day. They were allowed to go home at night.

"We have no government interference now," said Kan. "We still have some buildings that belong to the church and we hope to be able to use them in the future."

(Sorensen is a business writer for The Oregonian in Portland, Ore., and a deacon at Metropolitan Baptist Church there.)

C. O. Lindsey, Pastor, Dies

C. O. Lindsey, pastor of New Zion Baptist Church, Copiah County, and resident of 106 East Lakeview, Clinton, died Sunday, Jan. 13, at St. Dominic's Hospital in Jackson, after a brief illness.

Services were held Tuesday, Jan. 15, at Wright and Ferguson's Funeral Home, Jackson, at 11 a.m.

Survivors include his wife, the former Verdie Newton; one son, Ronnie Lindsey of Jackson; one daughter, Mrs. T. A. (Rebecca) Novak, of Dallas, Texas; his mother, Mrs. Pearl Everett of Mendenhall; four brothers; and two sisters.

Mrs. Lindsey was formerly employed by the Mississippi Baptist Convention Board, as secretary to the executive secretary, the late Scotchie McCall.

Interreligious Media Workers Will Hear Hooks

NASHVILLE, Tenn. (EP) — Benjamin Hooks, executive director of the National Association for the Advancement of Colored People (NAACP), will deliver the keynote address to 1,000 delegates attending the 1980 Religious Communications Congress to be held May 12-16, 1980, in Nashville.

Hooks, NAACP executive director since August, 1977, is an ordained Baptist minister and member of the American Bar Association. He was nominated to be the first black Federal Communications Commissioner in 1978.

According to Curtis Chambers, general chairman, the theme for the Congress is "Analysis of Ethics in Communication." More than 1,000 Catholic, Protestant, Orthodox and Jewish communicators are expected to attend the once-in-a-decade event. The 1970 Congress met in Chicago.

If all goes well, on Friday, May 16, there will be a satellite communication with Pope John Paul II speaking from Rome and a luncheon address by President Jimmy Carter. Final commitments from the Pope and the President have not been received, Chambers said, but "strong contacts have continued over the past year and things look very favorable."

A number of religious communications organizations will hold their 1980 meetings in conjunction with the Congress. They include the Catholic Press Association, Associated Church Press, the Religious Public Relations Association and the Religious Public Relations Council.

The sponsors list for the Congress includes 38 organizations of religious communicators including the American Jewish Press Association, The Greek Orthodox Archdiocese of North and South America and the Church of Jesus Christ of Latter Day Saints.

Court Tells 'Pacifists' To Pay Their Taxes

WASHINGTON (BP) — Pacifists who refused to pay their income tax forms for 1975, the U. S. Supreme Court declined to review lower court decisions denying pacifist citizens the option of refusing to pay that portion of their taxes which goes to the Pentagon.

Unanimously and without comment, the justices let stand rulings by the U.S. Tax Court and the Fourth Court of Appeals denying such tax relief to three pacifists, Howard L. and Barbara B. Lull and Peter W. Herby.

The three refused to pay that portion of their 1974 and 1975 income taxes which they estimated would go for military expenditures. After an audit by Internal Revenue Service personnel, they were ordered to pay taxes plus penalties. On appeal, the U.S. Tax Court ruled for the government. That

appeal was upheld by the court in April.

The Lulls and Herby, without identifying their denominational affiliation, argued in a written brief that they are Christian pacifists. "The history of Christian conscientious objection and civil disobedience has been coupled with much suffering and struggle," they stated.

Oakland, Calif. (EP) — Eldridge Cleaver, the former Marxist and Black Panther member who became a born-again Christian, is now speaking out in support of Sun Myung Moon's Unification Church. He told Project Volunteer, a Moonie group here, that he would "rather be with the littlest Moonie than with Billy Graham, not because Billy Graham is bad or the Moonies are so good, but because they do what they say."

Government Official Meets With Evangelicals in Spain

By Martha Skelton

MADRID, Spain (BP) — A Spanish government official and evangelical pastors from throughout Spain exchanged varying viewpoints on church and state roles during a conference held at the First Baptist Church, Madrid.

The historic session would not have been possible without the lessening of restrictions on religious liberty of Spanish laws in recent years.

Catholicism remains the state religion of Spain, and nearly 99 percent of the people consider themselves at least nominally Catholic.

"I want a chance to exchange ideas," the official, Eugenio Nasarre, director general of religion for the Spanish government, told the pastors in his opening remarks.

Evangelical spokesmen pointed to improved religious liberty under current laws, but also to abstraction in the law which have led to varying interpretations. They questioned

Nasarre about provisions of a new constitutional bill on religious liberty to be debated in the Spanish cortes, or parliament, in January.

Continued religious instruction in public schools was the major topic of discussion. Nasarre reiterated the government position that it has responsibility for religious instruction. "It has to be part of overall education. Our feeling is that churches make a social contribution; why shouldn't they permit government to help them?"

Pointing out such activities as camps and youth programs, he said: "We have common social interests."

Religious instruction in Spanish schools (taught by Catholic priests) has been made optional on the elementary level effective this fall. High school students may take an ethics course rather than the religious course, Nasarre said.

"But ethics is taught by the priests. What difference does it make?" one

pastor responded. "Wouldn't it be better to become detached from religious training altogether?" another pastor asked Nasarre.

The director general maintained a position of church-state unity. If Protestants would like to teach religion in the public schools, they need to get together, name teachers, and get organized, Nasarre said. "Then we would have to talk about it."

Over 100 pastors from Spain and surrounding European countries attended the session on religious liberty, in addition to discussions on the family and ministry in today's world, all held during the three-day conference.

Memorial Hospital Takes Top Cancer Work Rating

The Cancer Care Program of Baptist Memorial Hospital (Memphis) has received official approval by the American College of Surgeons. The level of approval is for Category I, which is the highest level for a cancer program. This achievement is the result of efforts of the Cancer Committee of the medical staff to upgrade the quality of care provided cancer patients and to promote a multidisciplinary program in this regard.

As a part of this program a new 100 bed Oncology Unit has been established at the hospital. Fifty beds are dedicated to the medical treatment of

Cancer has a tremendous impact on the physical, psychological, emotional, spiritual, and social aspects of a person's life. The patient's family becomes involved by means of biweekly conferences relative to coping with the realities of the disease. In order that all needs are met for both the patient and his family, a "team approach" is used, involving not only physicians and nurses, but also a chaplain, pharmacist, dietitian, and hostess. An activity room for patients is also a part of the unit.

Feared illness

The oncology nurse has a big role in

the patient's life.

Expenses for each member of the delegation will be paid either by that individual or by his organization. The Foreign Mission Board voted in January to ask the Cautheas to represent the board on this trip and to pay their expenses.

FMB Sends Aid To

Cyclone Victims

Preaching Of Stewardship Is Meeting Topic

Joe H. Cothen, professor in Pastoral Ministries, New Orleans Baptist Theological Seminary, will be the main speaker for a "Preaching on Stewardship" conference, January 21, at First Baptist Church, Brookhaven.

The seminar is jointly sponsored by the Stewardship Department and the Southwest Mississippi Pastors' Conference and is the first of its kind. P. A. Michel, pastor of First Baptist Church, Brookhaven and James Slack, missionary to the Philippines, will also be on program.

The seminar is designed for all pastors interested in presenting stewardship as an effective program in their church. John Alexander, Director of the Stewardship Department, Guy Henderson and Joel Haire, Consultants in the department, will present new stewardship programs and materials.

The conference will begin at 10 a.m. and adjourn at 3 with lunch being served by the host church.

Baptists To Share In \$8 Million Trust

NASHVILLE, Tenn. (BP) — Four national Baptist agencies and three state Baptist agencies will share nearly \$8 million realized from the sale of stock from a trust established for them in 1944.

Southern Baptist Theological Seminary received one-fourth of the money or \$1,944,000, from the sale of timberland, on which oil was discovered, held through stock by the Ida Bottoms trust.

Three other national agencies, the Home Mission Board, Foreign Mission Board and Southwestern Baptist Theological Seminary, all received one-eighth shares of nearly \$972,000.

The Buckner Baptist Children's Homes in Texas, the Arkansas Baptist State Hospital and the Bottoms Orphanage in Monticello, Ark., also received one-eighth shares.

Annuity Board Earns High Rate

DALLAS (BP) — A record effective annual earnings rate of 8.84 percent will be credited in 1980 to the fixed fund administered by the Southern Baptist Annuity Board.

The 1980 rate, up from last year's

bonds. The investment ratio changes as economic conditions warrant. Because of this, performance can vary each year.

In 1979 the unit value in the variable fund closed Dec. 31 at \$2.28, up from

Mother-Daughter Psychics Disfellowshipped From Church

By Mike Chute
ROCKWOOD, Mo. (BP)—A mother and daughter who say they "firmly believe we're doing God's work" were disfellowshipped from Rockwood Baptist Church in Independence, Mo., for their practices in fortunetelling.

Rockwood's pastor, Sidney Scott, said such practices are unbiblical. He defended the action of the 1,200-member church as consistent with the grievance procedure against a brother described in Matthew 18.

The mother-daughter pair participated in a psychic fair in Kansas City. Publicity from that event identified the women as Southern Baptists, which prompted Scott to investigate their practices.

"If everybody could really talk to God, I'd be out of a job." They wouldn't need me."

"It became a problem for many of us — the people in the church," said Scott. "We felt like something needed to be done. We felt the mother and daughter needed to be confronted for in-depth information concerning their practices."

After investigation by the pastor and three deacons, the deacon board asked the women to renounce their fortunetelling. When they refused, the deacons recommended to the church that fellowship be withdrawn.

The mother, Mrs. Lolaverne Stephenson Rubenstein, called the action "an abomination" and "an inquisition." "There's no other word for it," she told Associated Press. "I firmly believe I'm doing God's work." Mrs. Rubenstein has been a palm reader for 10 years.

Her daughter, Fern Robin, uses crystal balls in her psychic reading. She said though the church disapproved of her belief she doesn't do anything the Bible says not to.

"I don't do spells," she said. "I don't talk to spirits. I don't do anything the Bible says is not right to do. I have read, I have studied, I have prayed. I wouldn't do it unless I really felt it was God's choice for me."

Ms. Robin rejects the fortuneteller tag, saying rather she is "a person occasionally God will send visions to. I'm not a con artist. God seeks everybody. I've just tried to be a little more attuned. If everybody could really talk to God, I'd be out of a job. They wouldn't need me."

Scott said an investigation into members' activities is not a practice of the church where he has been pastor for seven years. "Some of these things finally come to the surface and you have to go ahead and deal with it however agonizing it might be," he said.

Clark Hensley Will Lead In "Family" Seminar At Ridgecrest

NASHVILLE—The Church Strengthening Families will be the topic of a three-day seminar for church staff members and lay leaders to be held March 17-19, 1980, at Ridgecrest (N.C.) Baptist Conference Center.

Sponsored by the Southern Baptist Sunday School Board's family ministry department, the seminar will include sessions on the home and Christian education, the family coping with change, the pastor's role in strengthening families, and how to design family ministry events.

Joe Hinkle, secretary of the family ministry department, J. Clark Hensley, executive director of the Mississippi Christian Action Commission, and Richard Waggener, family ministry department, will lead general sessions.

Selective specialized ministry workshops will include topics such as single adult and senior adult minis-

tries, marriage enrichment, deacon family ministry plan and intergenerational family ministry.

The seminar begins on Monday evening, March 17, and concludes at noon Wednesday, March 19. Total cost for the seminar is \$59 including meals and room, based on double occupancy. Single rooms also are available.

To register send \$30 to Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770.

"Sunday is nature's law as well as God's. No individual or nation habitually disregarding it has failed to fall upon disaster and grief."

"The longer I live the more highly do I estimate the Christian Sabbath and the more grateful do I feel to those who impress its importance on the community."

—Daniel Webster



Seminary Building Going Up



Above are front and rear views of the new Mississippi Baptist Seminary facility at 3160 J. R. Lynch Street in Jackson, situated between Jackson State University and Metrocenter. President Dick Brogan estimated occupancy by the first of March of the \$194,000 building. This is phase one of the plan for the seminary including a library, administrative offices, and interim classrooms, taking up 4,100 square feet. Phase two will include classrooms and a chapel. It should begin in the next couple of years according to Brogan.

First, Brandon, Hinds-Madison Top RA Stats

Tops for 1979 Royal Ambassador enrollment in Mississippi were First Baptist Church, Brandon, and Hinds-Madison Baptist Association. These two represented the church and the association with the highest RA enrollment at the end of the year. The Brandon church had 95 boys and the association had 926 total.

Other churches in the top ten, according to Rusty Griffin, consultant for RA work in the state Brotherhood department, were First, Starkville with 43; Macedonia, Macedonia, 74; First, McComb, 68; Temple, Hattiesburg, 62;

Morrison Heights, Clinton, 61; Fairview, Columbus, 59; Oak Forest, Jackson, 57; Richland, Richland, 56; and with 55 each, First, Jackson, and Bellefontaine, Ocean Springs.

The other top associations in RA enrollment were Rankin with 482; Lebanon, 451; Lee, 406; Jones, 385; Jackson, 362; Desoto, 340; Gulf Coast, 337; Lincoln, 323; and Pike, 290.

Total Ministry Is Educators' Meeting Theme

(Continued from Page 1)

will include Harry Piland, Horace Kerr, Cos Davis, Mrs. Martha Nelson and Chris Elkins. Windham said the officers had tried to plan something for everyone involved in religious education work.

Reservations may be made by contacting the Howard Johnson Motor Inn in Biloxi.

Another Women's First Is Planned; Campus BYW Retreat At Garaywa

The first Campus Baptist Young Women Retreat will be held at Camp Garaywa near Clinton, Feb. 22 and 23. The retreat, planned by Marilyn Hopkins, consultant for Baptist Young

program and this will be her first time to attend a CBYW Retreat in Mississippi or in any other state. She is from Texas and has been in Birmingham for four years.

notebook. Pillows are furnished by Camp Garaywa.

The weekend will cost \$10.00. This includes meals, room, and insurance. Registration deadline is Monday, Feb. 18, and is not refundable after that date. Registration will begin at 5 p.m. at Garaywa in the small dining room.

The theme for this first retreat will be "Welcome to the World of BYW" and registration information has been sent to each campus. If more information is needed contact Marilyn Hopkins, P. O. Box 530, Jackson, Mississippi 39205, or telephone 354-3704 - extension 280.



Lee

Churchill

Women, will begin with dinner at 6:30 p.m. Feb. 22 and continue until 2:30 Saturday afternoon, Feb. 23. The first session on Friday evening will begin at 7:30 p.m. in the small dining room.

Sheryl Churchill, national BYW consultant, WMU, Birmingham, will lead "How To" conferences in using the magazine, Contempo. Miss Churchill was one of the developers of the CBYW

program and this will be her first time to attend a CBYW Retreat in Mississippi or in any other state. She is from Texas and has been in Birmingham for four years.

Each CBYW should bring sheets (single bed), blanket or sleeping bag, pillow case, Contempo, Bible and a

"The retreat will offer inspiration, fellowship and information about missions and missions involvement," stated Miss Hopkins. "Any college young woman may attend the retreat whether she is a member of a local CBYW organization or not."

Each CBYW should bring sheets (single bed), blanket or sleeping bag, pillow case, Contempo, Bible and a

Meeting Cancelled

The staff relations conference, set for Jan. 21-22, has been cancelled. The program was to deal with the building of strengths for team efforts among church staffs. It was to meet at Jackson's Calvary Baptist Church.

Tanner Makes Plea For Prayer, Ministry To Iranian Students

By Dan Martin
ATLANTA (BP)—A plea to pray for and minister to the estimated 45,000 Iranian students in the United States has been made by William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

"Many students are in difficult circumstances as funds have been cut off. Jobs have been terminated and savings are rapidly being depleted," Tanner told directors at the board's January executive committee meeting.

Tanner said many of the students attend Southern Baptist related schools. "Many of these students are in desperate straits," he said. "They can't go home and they don't know if they will be expelled. They are feeling the crisis in very real ways."

That crisis, initiated Nov. 4 when students seized the American embassy in Tehran, has actually made victims of the Iranian students in America, Tanner claimed.

"I urge you to pray for these students, as well as for the hostages in the embassy," he said. "I also urge you to minister to them, to help them, to share Christian compassion and to share Jesus' love with them. Jesus came to touch the lives of people; here is an opportunity to do missions at home."

In other action, directors approved the appointment of Russell Begaye as national language consultant on Indian affairs, and approved 71 persons for missions service, including eight missionary associates, six mission pastor interns and 57 persons who were granted church pastoral assistance.

Begaye and his wife, Helen, have been directors of Santa Fe Indian Hall

in Santa Fe, N. M., for the past three years. He replaces Frank Belvin of Okmulgee, Okla., who retired Dec. 31, after seven years as national consultant.

Begaye, who was featured in the December issue of Home Missions magazine, is a Navajo, and his wife is Choctaw. He is graduate of the University of California at Los Angeles and Southwestern Baptist Theological

Seminary. He has been a pastor in Fort Worth, Texas, and a summer missionary in New Mexico and Arizona.

As a national consultant, Begaye will seek to develop Indian work on the reservations and in metro areas. He and his family will live in Dallas, Texas.

Those approved for church pastoral assistance included Bob and Joy Lynn of Ripley, Miss.

Appointment Statistics Reflect Bold Mission Thrust Beginning

By Mary Jane Welch
RICHMOND, Va. (BP)—The growth rate in missionary personnel slowed in the 1970's, but record appointments in the last two years marked a turn in the pace. Louis R. Cobbs told the Southern Baptist Foreign Mission Board in its January meeting.

"We would hope the last two years mark the beginnings of results of Bold Mission Thrust," said Cobbs, secretary for missionary personnel.

Although the 332 appointments in 1979 represented a slight decrease from the record 350 in 1978, the number passed the 300 mark for the second time in board history. Net increase in the total missionary force, which in 1979 passed 3,000 for the first time, was 507 for the decade. In the 1960s it was 1,010.

This slowing in growth rate occurred although the total number of appointments increased from 1,892 in the 1960s to 2,550 in the 1970s. Cobbs attributed the slowing to a higher percentage of persons going overseas in auxiliary categories, completing service in one to four years.

57 Countries

The 1979 appointees were sent to 57 countries to fill 61 different types of jobs, but the number of career missionaries appointed for certain strategic positions was low. Among the 150 career missionaries commissioned, only 56 were appointed to church development categories. Yet 70 percent of the requests from the field were for that category. Requests for medical personnel were fewer, but only two physicians and one dentist and no nurses were appointed for career medical service.

The 2,552 career missionaries continued to dominate the work force, although missionary associates, missionary journeymen and special project medical workers rose to a total of 456. Personnel in these categories serve terms of four years or less and rarely attend language school.

Of the 57 countries receiving new workers, Argentina received the greatest number — 16. That total exceeded all the countries in West Africa, which got 14, or East Asia, which received 10. Other countries receiving the most missionaries were South Brazil, 14; Kenya, Windward Islands and Philippines, 13 each; Japan, 12; Tanzania and Ghana, 11 each; and North Brazil and Colombia, 10 each.

The new personnel came from 36 states and seven foreign countries. Leading the list was Texas, the traditional leader, with 53 appointees. Alabama had 29 and North Carolina, with 18, traded places in rank from last year. Other states giving top numbers of missionaries were Tennessee, 17; Kentucky, 15; Florida, 14; Georgia, 13; Missouri and Louisiana, 12 each; and Oklahoma, 11.

Of the 116 new missionaries who graduated from Baptist colleges, the

largest number, 19, attended Baylor University, Waco, Texas. Other leading suppliers among Baptist schools were Ouachita Baptist University, Arkadelphia, Ark., and Samford University, Birmingham, Ala., with 11 each. Another 164 appointees were graduates of non-Baptist colleges and universities. Eighty-four were seminary graduates.

A statistical profile of the average career missionary couple showed them to be slightly older than their counterparts in 1978. The average man was 32.4 and the woman 30. They had 1.3 children. The 150 career missionaries included 70 couples, eight

single women and two single men. The average missionary associates were 46 years for men and 47.6 for women, a little younger than those in 1978. Missionary journeymen averaged 23 years of age.

The missionary personnel report also revealed 230 losses in 1979 through retirement, death, resignation and completion of terms. Resignations accounted for 121 losses. Cobbs remarked that the 4.5 percent loss through resignation was the lowest he knew of among mission boards. Reappointments of resigned missionaries totaled 29 last year, down one from the previous year.

Bible Drills Are Expected To Draw 1,000 This Year

More than a thousand children and youths are expected to participate in the Children's Bible Drill and Youth Bible Drill in 1980, according to Kermit S. King, director of the Mississippi Church Training Department.

Last year's record of 950 participants is the basis for this estimate for participation in Scripture memorization and Bible utilization skills which is promoted by the Church Training Department. Of these, 623 were in the Children's Bible Drill and 327 in the Youth Bible Drill.

Leaflets outlining the rules and content of both drills are now available and may be secured from the office of the Church Training Department. There is still time for a church to designate adults to lead boys and girls to prepare for this activity.

Last month clinics were conducted intensively in one area of the state and many associations have conducted their own clinics in an effort to instruct adults who lead children and youth drill preparation.

Every pastor, every children's worker, and every youth worker in Mississippi believes in the value of everything that is contained in the content and purpose of these Bible Drills.

says King. The children and youths in many churches are waiting on these adults who believe, to act.

The Youth Bible Drill culminates in the state in a Selection Tournament with the two best drillers (based on speed and accuracy) representing Mississippi in Southern Baptist Youth Drills. One of these is at Glorieta, New Mexico, and the other at Ridgecrest, North Carolina.

Missionary Income Tax

(Continued from Page 1)

ing legislation are: Austria, Belgium, France, Germany, Italy, Japan, Republic of South Africa, Transkei, Bophuthatswana, Scotland and Switzerland.

Sidney C. Reber, director of the board's management services division, estimates 1979 taxes for missionaries in these countries will approximate \$54,000.

"Concerned Baptists should write to their congressmen in support of H.R. 1319," he added.

Mississippi Baptist Activities

- Jan. 21-22 Sunday School Teaching & Growth Conferences, 7:00-9:30 p.m. (SS) 21—First Baptist Church, Pascagoula 22—First Baptist Church, Biloxi
- Jan. 21-22 Staff Relations Conference, Calvary, Jackson, 2:00 p.m. 21st-4:00 p.m., 22nd (CAPM)
- Jan. 24 District Keyboard Festivals, 6:30 p.m. (Church Music) East, McComb, McComb/FBC, Starkville/Oak Forest, Jackson FBC, Grenada/FBC, Laurel/Clarksdale Baptist, Clarksdale
- Jan. 24 Sunday School Teaching & Growth Conference, FBC, Picayune, 7:00-9:30 p.m.
- Jan. 25 District Keyboard Festivals, 6:30 p.m. FBC, Kosciusko/FBC, Natchez/Highland, Meridian
- Jan. 25-26 Young Ministers' Wives Retreat, Camp Garaywa, Clinton, 5:30 p.m., 25th-2:30 p.m., 26th (WMU)
- Jan. 26 District Keyboard Festivals, 9:00 a.m. FBC, Gulfport/FBC, Vicksburg/Broadmoor, Jackson

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1. Attach old mailing label in the space below or print your old address, and account number.

Account No. _____

Name _____

Address _____

City _____ State _____ Zip _____

Date you plan to move _____

2. Print your new address here.

Name _____

Address _____

City _____ State _____ Zip _____

3. Mail to: The Baptist Record
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Box 530
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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Evangelism/Bible Conference

A rewarding experience for all

Some of the nation's leading pulpits will be in Mississippi early next month for the annual Evangelism/Bible Conference at First Baptist Church, Columbus. Several of these men will double up and become conference leaders also during the session.

So Mississippi pastors, church staff people, and laypersons who are able will be attending a spiritual feast, the likes of which probably will not be available until the same conference meets next year.

Southern Baptist Convention President Adrian Rogers will be one of a number of well-known speakers at the conference. Rogers is pastor of Bellevue Baptist Church in Memphis. Another of the key speakers will be Frank Pollard, pastor of First Baptist Church, Jackson. Pollard is speaker on the Baptist Hour and host of the nationally syndicated television program of the Sunday School Board, "At

Home with the Bible."

Two other well-known personalities are Homer G. Lindsay Jr., pastor of First Baptist Church, Jacksonville, Fla., and Kenneth Chafin, pastor of South Main Baptist Church, Houston, Texas.

The double-duty men on the program will be Clyde T. Francisco, professor of Old Testament at Southern Seminary; C. Penrose St. Amant, retired president of the Baptist Theological Seminary at Ruschlikon, Switzerland; Don Stewart, executive vice-president of New Orleans Seminary; and Fred White of the Home Mission Board evangelism staff. Each of these men will be speakers on the program as well as leading conferences. St. Amant now lives in southwest Mississippi. He was on the faculty of Southern Seminary before assuming the presidency of the Ruschlikon seminary. Stewart was formerly head of the Religion Department at William

Carey College in Hattiesburg.

Three other evangelists will fill prominent roles on the conference program. One, S. A. Adkins, is a Mississippian. He lives in New Hebron. Adkins will speak on "Punishment Against Sin," which is a part of the total conference topic theme concerning sin.

Another evangelist is Benny Jackson of Memphis, Tenn., and the third is Ken Carter, also of the Home Mission Board evangelism staff.

Then another Mississippian will be a part of the program. He is Jerry Breazeale, a professor in the School of Christian Training of New Orleans Seminary. Breazeale is a native of Brandon and has been pastor of Bethel Baptist Church in Adams County and Raymond Baptist Church in Raymond. He will lead a conference on "Sin Against our Neighbor."

The other conferences on sin will be "Sin Against God," St. Amant; "Na-

ture and Genesis of Sin," Francisco; "The Extent and Evil of Sin," Jackson; and "Sins of the Spirit and Against Ourselves," Stewart. Two other conference sessions will be "Planning for Evangelism in the Small Church," Carter; and "Planning a Year-Round Program of Evangelism," White.

So there is a top-quality program. The Evangelism Conference has long been one of the finest experiences during the year. The Bible Conference, which began about five years ago, was combined with the Evangelism Conference last year to make the experience even richer. Every church staff person who can get to First Church, Columbus Feb. 4-6 will be rewarded. It will be a meaningful experience for laypersons also. The conference will be a joint enterprise of the Evangelism Department Roy Collum, director, and the Sunday School Department, Bryant Cummings, director.



Faces And Places

By Anne Washburn McWilliams

Witness Commitment Day

Louise. I've often wondered why a Delta town in Humphreys county is named that. Cindy Merchant said the town was named for a former resident who is buried behind the dairy bar. I don't know if there's a gravestone, but I plan to find out.

W. D.'s sister, Odell Pass, lives at Louise. Sunday we visited First Baptist Church with her. She said that Mr. Terry Campbell, the Convention Board member from Belzoni who died last week, was one of the organizers of the Louise church.

Odell teaches the children ages 7-10, but W. D. and I visited the adult Sunday School class taught by the pastor, Bill McClellan. Total attendance in Sunday School was 49. (Enrollment is 76.)

The first stanza of "How Great Thou Art" was an effective call to worship. The Jelly Bean Choir (five tiny girls) presented special music, "Jesus Loves Me." Nancy Peoples, Darla Sandling, Elaine Mathis, and Tammy Pruden and her little sister were directed by Shirley McIntire.

Sunday was Witness Commitment Day, observed at First Church, Louise, as in other Southern Baptist churches. The sermon was on the topic, "Why No Revival?" based on the Scripture, Ezekiel 8:5-18. The preacher said that as long as jealousy and unforgiving attitudes and selfishness prevail among church members there can be no real revival—not just in the Louise church but in any church.

He said, "If we love other souls as much as we love self then we will be committed witnesses." And he added, "If we live Christlike lives, people can see Christ in us. When we speak to people of Him, they should be able to see Him in us."

Brother Bill McClellan practices what he preaches. And so does my sister-in-law Odell. Since she was born

again in Christ some 12 or 15 years ago, she has consistently lived a Christlike life. Many times I have heard her give her Christian testimony to family members, to friends, and even to comparative strangers. Christ is so much a part of her life and thoughts that she just naturally shares what He means to her.

She and her husband Hoyt, who died five years ago, had no children. Since she is alone she must depend more on the Lord than ever. I'm sure, for companionship. I noticed a plaque on her wall. "Lord, I know nothing will happen to me today that You and I cannot handle together."

Always she's thinking of doing something for someone else. I heard her say this morning that when she retires (she has worked for a clothing manufacturer in Belzoni for around 20 years) she wants to devote a lot of her time to visits in nursing homes.

Like most of the nine children in her family, she's a good cook. We spent Saturday night with her. Before 8 o'clock Sunday morning she had cooked a cake, cooked all her Sunday dinner, and had breakfast on the table. She took half the cake to her pastor's family, and later gave us a quarter of it to bring home.

Odell said that when she's feeling blue her little Dachshund, Snoopy, tries to cheer her up by licking her hand or her cheek. Seldom have I seen her looking blue. Usually she's calm and cheerful, giving comfort to others rather than asking it for herself.

In the Sunday bulletin, Brother McClellan had printed a challenge: "Have you committed yourself to pray for and strive to lead someone to a saving embrace of our Lord this year? I hope you have your ten most wanted list completed."

Before I forget, I'm going to make my list right now.

Book Reviews

ODYSSEY OF TERROR by Ed Blair with Captain William R. Haas (Broadman, 316 pp., \$7.95) This is the suspense-filled account of the most prolonged and most bizarre instance of skyjacking in the history of American aviation. In 1972 three men hijacked a Southern Airways jet shortly after it left Birmingham, Alabama. Before the terrifying ordeal was over, the pilot had flown the plane to quite a few U.S. airports, as well as to Canada—and twice to Cuba. It was

this event which led to stringent legislation against hijackers and to a higher degree of protection for air passengers. The author spent two decades in television and radio. His book reads like a novel.

HALF WAY UP THE MOUNTAIN, the Mid-Life Crisis by David C. Morley (Fleming H. Revell, \$6.95, 155 pp.) When it comes to mid-life and its concerns, the Christian has a tremendous advantage, according to Morley, a psychiatrist. "The woman who has discovered a new wrinkle or some gray hairs, and the man who worries about balding and a bit of stiffness need not worry, if she or he has developed a Christian maturity," he says. His first chapter deals with man's attitude, "I'll do it my way." Other chapters are called The Street of Broken Dreams, The Role of the Victim, Death from Mid-life's Perspective, Love, A Four Letter Word, Marriage, and The Golden Years of Christian Maturity. Written with candor and an understanding of human frailties, the book allows readers to look at themselves with objectivity.

LOVE FROM THE LIVING BIBLE by Perry Tanksley (Fleming H. Revell, \$6.95, 128 pp.) This is a companion volume to the book, **LIGHT FROM THE LIVING BIBLE**. Tanksley has selected passages from THE LIVING BIBLE and arranged them under thematic headings such as God's Love Remains Steadfast, A Good Wife, A Government in Danger, Concern for Souls, Moods We Pass Through, Proof of New Birth. The volume is handsomely bound, and would be suitable for a gift.

I am sure you will have all of the letters you will want. These are God's finest people here, and they will be interested in helping you. Sometimes they are suspicious of such requests because the writers ask for money. But if you will stay away from that, and I am sure you will, I feel you will have plenty of letters. — Editor

Alcohol Education

Writer of Proverbs makes a point

Next week is Alcohol Education Week in Mississippi. Surely, if there is any one product about which more should be known concerning the dangers surrounding its use, it is alcohol.

That we continue to put up with such a counter-productive element in our society is illogical, for it has been with us almost since recorded time. Its record, of course, has been shame, death, and destruction.

The writer of Proverbs 20, as found in the New International Version, said, "Wine is a mocker and beer is a brawler; whoever is led astray by them is not wise."

If it was stupid to be led astray by strong drink in the time of the writer of the Proverbs, how much more so it is today when we have had all of the centuries in between to become more aware of the unacceptable mess that beverage alcohol creates.

Late in the sixties and early in the seventies, a number of states bowed to the teenage pressure that came with the lowering of the voting age and also lowered the minimum drinking age from 21 to 18. Now many of those states are having second thoughts. They are beginning to believe that people of those younger years are not able to cope with alcohol in any of its beverage forms. This is true, of course. Teenage deaths from alcohol-related traffic accidents shot up dramatically in those states that lowered the age limit.

But, of course, it is not only regarding the teenage years that the public needs to be aware of the dangers and evils of alcohol. The effects of its poison are just as deadly regardless of the age of the user, and the effects are visited on more than the user.

Mississippi is a legally dry state, but local option allows political entities to

vote to come out from under prohibition. That local option is mistake No. 1. Beverage alcohol, as a result, flows freely in Mississippi. We must seek to become aware of its danger and to help those already lost in its grip to find the way out.

We have two advantages in Mississippi. One is that it is illegal to advertise wine and liquor in Mississippi. More than likely, a bill will be introduced during the current session of the Legislature to change that. We call on our state's lawmakers at this time to resist any such attempt. The only reason for advertising a product is to increase the sale of it, and that we surely don't need. The second is that a dry area, by doing nothing, remains dry. That is better than in a wet state where an area has to vote to become dry.

One strange situation in dry Missis-

sippi, where advertising of alcohol is illegal, is that our state has the highest blood alcohol content level permitted in the nation. We are the only state permitting a level of .15 per cent. The next nearest is .10, which is the case with most states. Two have .08. Efforts during the past two years to change this have failed. Surely during this session someone will introduce a bill to have that content level lowered, and the Legislature will pass it.

Statistics indicate that during the last annual reporting period for such figures there was \$2.5 billion more spent on alcohol than was given to all churches in the nation. The figures for alcohol were \$18.5 billion; and the amount going to all churches was \$16 billion. Evidently, we need to work on other priorities in addition to fighting alcohol.

where alcohol is served and pushed. Some abstainers who enjoy the company of their friends and fellow workers, go to social gatherings where alcohol is served but experience real discomfort as abstainers in the midst of free-flowing booze. As God's salt and light, we can help create a climate in this nation where non-drinking is more acceptable at social gatherings than drinking now is.

Wringing our hands about the problems caused by alcohol won't really help. What is needed are active witnesses, letters, phone calls, educational programs for youth, and political action. We can give input to our local, state, and national lawmakers on alcohol-related legislation that emerges each year.

We can either curse the darkness or light a candle. If enough of us light a candle, we will see some changes.

Guest Opinion

Alcohol makes nice people drug pushers

By John A. Wood

Director of Program Development, The Christian Life Commission, SBC. The term "drug pusher" conjures up images of either the Mafia-type criminal or the punk in the shadows near the street corner. But it is the far more sophisticated pusher that is contributing most significantly to alcohol addiction and to the rising rate of alcohol-related problems today. Alcohol is the most abused drug in history; and alcohol is the most abused drug in the nation today.

Here are some examples of how the alcohol pushers work:

(1) Airline stewardesses hard-sell the high-profit alcohol beverages at all hours of the day and night. On long flights the heavy drinkers become loud and boisterous. In addition, some of these drinking passengers stagger off the airplane and drive. So, airlines are drug pushers.

(2) The Kitty Hawk Lounge at the O'Hare Hilton highlights Monday Night Football with a "Wheel of Fortune." When either team scores a touchdown or field goal, they will spin the wheel; and the table with the winning team and number will receive a round of drinks for one cent per drink.

Big name hotels are drug pushers.

(3) An outdoor sign at a roadside store in Nashville reads, "If you can still read this sign, you need another beer." Convenience stores are drug pushers.

(4) Many party hostesses serve alcohol and then move compulsively to keep everyone's glass full. They encourage irresponsible consumption in order to keep the party going. Housewives are drug pushers.

(5) Prime time television viewers see alcohol consumed about two and one-half times per hour. A youngster too young to drink alcohol will view 10 drinking acts on television during a typical day's viewing, adding up to 3,000 favorably-portrayed drinking experiences a year. Drinking is not only fully accepted but is aggressively promoted in television land. The television industry is a drug pusher.

What can be done to counteract this drug pushing?

Write kind but firm letters of protest to business establishments (airlines, hotels, restaurants, etc.) who promote alcohol consumption. At this point we are not able to keep these businesses from selling this drug for a profit; but we are able to press them, in the name of decency and common sense, not to push this drug.

Work with party hosts and hostesses to share the dangers of alcohol and the fact that there are many excellent beverages that are non-alcoholic. For example, over 50 special recipes for non-alcoholic drinks are included in the "Wonderful World of Luscious Libations and Pretty Party Potions" published by the Alcoholism Center of the Psychiatric Institute of America, 1010 Wisconsin Avenue, N.W., Washington, D.C. 20007.

Use special discretion in going

Letters To The Editor

"Government by the people"

Editor:

To suggest that we as Christians and we as Baptists can do nothing to halt the ever-increasing influence the atheists and non-Christians are exercising over the law-making and policy-making apparatus of our nation is not only false but does in fact support the anti-God and anti-American type of propaganda being promulgated by those who would destroy the American form of government. The Jan. 3 editorial, "Religion is for people, not governments," makes this suggestion.

The total affairs of man are divided into two separate categories. One is concerned with man's relationship to God, and the other is concerned with man's relationship with his fellow man. Under the American form of government, the state is only concerned with certain aspects of man's relationships with his fellow man. Under God's laws, however, man is responsible to God for all his activities, both those concerned with his relationship to God, and those concerned with his relationship to his fellowman. On this subject there is no conflict between the American constitution and the teachings of the Bible.

In America, under the American

form of government, there is no moral, legal, constitutional, or scriptural reason why Christians cannot band together to assure that all laws designed to regulate the earthly affairs of men are enacted and administered in keeping with the moral teachings of the Bible.

In America we have chosen the government to act as our agent in carrying out many of our God-assigned obligations to our fellowman. When we fail to be actively involved in the political processes of this nation, then we are in fact ignoring God's Commandments.

If we Christians, who make up the largest one segment of "we the people," fail to exercise our just influence over the political processes of government, how can we expect the government to perform its duties in carrying out the wishes of the majority of the people?

Carl E. Tolar

Jackson

Perhaps the editorial was badly stated, but a rereading might indicate that it pretty generally espouses the positions you outline. Mainly, it is saying that, even if we had the power, we must not, through governmental agencies, force everyone to accept Baptist practices or even Christian practices. It does not make the suggestion that you mention in your first sen-

tence, and it would ask the same question that you ask in your last sentence. Thank you for reading the editorial. Through the years you have noted, no doubt, that we have preached consistently the necessity of Baptists being involved in government, both in voting and in seeking to be influential among those whom we have elected. Last week we urged prayer support. Pardon my cutting your letter. It went beyond our off-stated 400-word limit. Only one has done that, and I was out of the country at the time.—Editor

Motherly Advice

Editor:

"Aim high and settle."
"Pray to God but keep paddling the boat."
"You'll forget. I'll forget. You'll forget. But I'll remember, and don't you forget it!"

Or so go some words of wisdom that daughters have reported hearing from their mothers over the years.

We are now researching an entertaining book of colorful advice and sayings that women have received from their mothers and grandmothers concerning life, work, health, religion, marriage, men, etc. To be called, ON DEAF EARS: BE A GOOD GIRL, BE A GOOD GIRL, BE A GOOD GIRL. Do

the young women today hear different advice than their mothers did? Or grandmothers?

We would appreciate hearing from any of your women readers (of all ages, including youngsters) who would like to participate in our research. We ask only that you include your general age group, along with your recommendations, to: On Deaf Ears, Box 12013, Atlanta, Georgia, 30305. Thank you for your help.

Lynne Alpern and
Esther Blumenfeld

Inmate Needs Letters

Editor:

I am an inmate incarcerated at the Federal Correctional Institution in Texarkana, Texas, which is a very lonely place for me and others like me. Therefore, I am writing to you in hope that you will put this small ad in your paper, and perhaps some understanding person will read it and write to me. I don't have any funds to pay you for this ad at this time, but whatever you do will be of great help. I will answer all and any letters.

Thank you,
Robert Leckrone
00076 B-3
P. O. Box 7900
Texarkana, TX 75501
Letters to the editor are free, and I

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An expensive source of revenue

"Alcohol cost to Mississippians is about \$14.83 for every \$1 received in revenue." 1978.

By John Rankin
Independent Consultant and
Social Analyst, Jackson

In the Oct. 31, 1968, issue of The Baptist Record, an article by J. Clark Hensley of the Christian Action Commission stated: "Only the liquor and beer dealers profit; everyone else pays. Mississippians spend \$9.40 for each \$1 from alcohol revenue." These figures were based on a cost-benefit study conducted by Dr. Hensley using data and methods from both his own state sources and from the American Businessmen's Research Foundation.

Since Dr. Hensley's article was published in 1968, alcohol beverage revenue has risen 285 percent (\$10,500,000 to \$29,926,111.74 in 1978) and beer revenue has risen 48 percent (\$12,500,000 to \$18,490,103.53 in 1978). Some argue that these revenues are a prudent and desirable source of state income. Others say it is a necessary evil, since people will drink anyway and Mississippi needs these funds for the support of necessary government services. Actually, alcohol tax revenues have always been a losing proposition for the State of Mississippi.

First the issue of whether Mississippi needs the \$40,426,111.74 tax revenue from the alcohol beverage and beer sales. Most of the three percent markup on distilled spirits and wine, \$2,321,318, has to be allocated to the State Department of Mental Health to support Alcoholism Treatment Programs. This is in addition to other alcohol treatment funds from the National Institute on Alcoholism and Alcohol Abuse, and it is in addition to the costs built into the general operation of State Hospitals, correctional facilities, and private alcohol treatment programs. Actually the cost of alcoholism treatment alone came to a conservatively estimated over \$4,000,000 in 1978 (based on an average cost of \$500 per admission, and 8,396 treatment admissions reported by the State Mental Health Department).

In 1968, Dr. Hensley estimated a cost of \$34,964,000 due to alcohol related crime, poverty, and business losses. Since 1972, alcohol treatment admissions have risen 109.6 percent (based on the FY 1980 Alcohol Plan, excluding referral programs and one extreme case of over reporting), while deaths due to alcoholic cirrhosis have increased 50 percent, from 1972 to 1976, and alcohol offense referrals to the Youth Courts rose 153 percent from 1975 to 1978. If we take the average of these increases, as a rough measure of alcohol abuse trends in general, we get a rise of 104 percent just within the last

few years. The increase since 1968 would be much more, but to keep our admittedly rough projections conservative, and to make do with limited historical data, we will use this underestimation.

Application of the 104 percent increase estimate of alcohol abuse incidence and prevalence to Dr. Hensley's \$34,964,000 yields a projection of \$71,327,856.

Dr. Hensley also projected a cost of \$36,000,000 due to alcohol related motor vehicle accidents, using 1967 figures. However, since the Mississippi Highway Patrol reports a 14 percent decrease in alcohol related fatalities, from 1967 to 1978, probably due to lower speeds, we should reduce our \$36,000,000 base figure by 14 percent to \$30,200,000.

Now, combining the figures \$71,327,856 (for business loss, crime, and poverty), and \$30,200,000 (for auto accidents), the total comes to \$101,527,856. However, these figures, based on projection of Dr. Hensley's 1968 paper, are not adjusted for the 87 percent increase in the cost of living index. Adjusted for inflation, the \$101,527,856 becomes an \$189,857,090 estimated social cost of alcohol abuse in Mississippi.

The social cost of alcohol abuse in Mississippi comes to over \$4.60 for every alcohol revenue dollar. In 1968, Dr. Hensley's comparable figure, including social costs but not consumer outlay, was \$3.20, indicating a 43.7 percent increase in the rate of alcohol abuse costs. This is of course due to alcohol abuse indicators rising even faster than alcohol consumption.

In addition to health, crime, and accident costs related to alcohol, we must consider the massive diversion of consumer dollars, which might otherwise be spent on preventive health care, charity and missionary programs, or educational opportunities.

Based on projections from sales tax revenues, consumer dollars spent for beer amounted to \$164,000,000 in 1978, and for distilled spirits, \$104,597,205 - or a total of \$270,597,205. (Based on an average 25 percent markup by dealers over the \$33,718,164.60 wholesale price received by the Alcoholic Beverage Control Division of the State Tax Commission.) Combining the social costs and the consumer dollar costs of alcohol beverages yields a grand total of \$460,454,295, or about a \$14.83 cost to Mississippians for every \$1 received through alcohol revenues. This amounts to a 57.5 percent increase in the rate of loss over Dr. Hensley's 1968 figures.

Underlying these figures are three hard realities for those concerned with alcoholism: alcohol related costs are increasing, because more people use alcohol, and alcoholism services have risen as part of the inflationary spiral.

In the context of these current alcohol abuse realities, it is instructive to hear the focus on marketing and the tone of fear in an article in the Southern Beverage Journal of June, 1979, pointing out that in the United States Senate "in a sudden shocking action," an amendment had been offered to require a warning statement on all bottles of liquor over 24 percent alcohol. The warning would read "Consumption Of Alcoholic Beverages May Be Hazardous To Your Health," which is a hazard warning similar to that which appears on a cigarette package. The article stated that "for the industry, the hazard warning could be a disastrous body blow giving an 'outlaw' character with incalculable im-

mediate and long-range telling effects on marketing." (Incidentally, the hazard warning would not apply to either wine or beer.) Then the article warned that the hazard warning notice required would in all probability be carried over to advertising and feared that it wouldn't be long until the dregs would "victimize wine and beer." In the concluding portion, the writer quoted Mark Keller, formerly of Rutgers University, as being "concerned that we may become distracted and self-satisfied by placing warning labels on hard liquor." This cautious note is worthy of concern for all those who are working to reduce alcoholism. No wonder the headline above the article was: Industry Stunned! Warning Labels on Liquor Passes U. S. Senate and Goes Before the House of Representatives. The Senate Bill is \$440. Would such concern as expressed in the Southern Beverage Journal be expressed if a warning label would be no more than a distraction?



Mary Futrell, professor of home economics at Mississippi State University, is the only woman member of the Technical Committee of the U.S. government's Title XII Sorghum and Millet Project. On her desk at State she keeps photos of her late husband Maurice and her sons. One son lives in Atlanta. The other is at Ole Miss, studying agricultural law.

Female Farmers Will Be Taught New Methods

Nutrition Expert At Mississippi State Helps To Ease World Hunger Pangs

By Anne McWilliams

Women's contribution to agriculture has been overlooked, especially in the less developed nations of the world. A nutrition expert dedicated to the reduction of world hunger hopes to do something about that.

Mary Futrell, Ph.D., professor of home economics at Mississippi State University, was the only woman appointed to the U.S. government's six-member Technical Committee for the Title XII Sorghum and Millet Project. "All the modern tools and techniques, fertilizers, credit and schools have been steered into large scale agriculture taught to men, while women have been left to struggle in their rain-fed fields," she told those gathered for an agri-missions symposium last fall in Fort Davis, Texas.

This is not an ERA drum that she is beating, she said. It's simply a fact that almost all farmers in developing countries are women.

Mrs. Futrell teaches the international Sunday School class at First Baptist Church, Starkville, and is a member of the board of the Agricultural Missions Foundation. Her husband, Maurice Futrell, was working with A.I.D. (American International Development) at Mississippi State at the time of his death in 1975. Mrs. Futrell said, "We both believed that the Lord calls people into secular vocations, too, and we prayed that He would use us in our profession." Both of them gave time and money to many volunteer missions projects long before the Mission Service Corps was formed.

Title XII.

For Title XII, a five-year project, she will travel to countries where the people eat grain sorghum and pearl millet as the staple foods (India, Sudan, Upper Volta, Haiti, Honduras, and Ecuador.)

In these countries she will have a chance to work with Southern Baptist missionaries, (agricultural and other career missionaries,) as well as government and educational leaders. In the Sudan she will work with Sam and Ginny Cannata who are being transferred there. In Haiti she is working with Jack and Doris Hancox. During the summers she will continue to teach at State.

The main goals of Title XII are "to improve the nutrition and quality of health of rural families and include the participation of women in the decision process and program development in their area and to improve the quality of life of the family by new methods of income generation or release time by improved household methods for the mother." Team members will gather data that will help lead toward those goals.

Mrs. Futrell plans to introduce a new type solar cooker in countries she visits. The Institute of Environmental Studies at Baylor University has developed a solar cooker which turns with the sun, so that the sun's heat will be available all day and not just when directly overhead. Thus food can be cooking while women are at work in the fields.

"In most developing nations," Mrs. Futrell said, "women work in the field nine to ten hours a day. They carry water five miles each way, two or three times daily. They cut and carry wood to cook food. In addition, they look after children and old people, clean, wash, cook, and preserve food for the family. . . . They often participate fully in community projects such as building roads, schools, clinics, community centers, and wells.

"Women desperately need help in access to water. They need help in search of firewood. Solar energy and methane gas for cooking would gain more acceptance if explained to the women as well as the men. The introduction of labor-saving equipment will give women more time to spend on im-

proving their homes, participating in self-help activities, giving more time to their children and religious activities."

When health teams are sent into countries, these teams should include nutritionists as well as agriculturists, social workers, nurses, and doctors, she stressed.

Haiti

In May of 1979 she and Larry Otis, executive director of Agricultural Mission Foundation, visited Haiti, to talk with government and mission leaders who told them, "We need agriculture and nutrition experts." Now AMF has a pilot project in Haiti to teach 200 paratechnicians who will work in rural areas of the country, to help the people help themselves.

University of Wisconsin

Mary and Maurice Futrell, with the aid of assistantships and fellowships, both earned Ph.D. degrees at University of Wisconsin. Her topics of special study were nutrition and biochemistry and his were agronomy and plant pathology. She recalls, "We always, from the beginning of our marriage, wanted to use the knowledge we gained to help others. We used our vacations for service projects. Maurice believed that laymen could be important to the cause of volunteer missions." While they were employed (1952-54) at Texas A & M and were sending sacks of wheat into Mexico, they put Bibles into the sacks of wheat.

Nigeria

From 1954 until 1964, while her two sons were small, she did not work. Then in 1964 the U. S. Department of Agriculture asked Maurice to go to Zaria in north Nigeria to set up a department of agriculture (similar to that at Mississippi State) at Ahmadu Bello University. Mary set up a department of food and nutrition at the university and was a lecturer in home economics.

While in Nigeria she began research in sorghum and millet, an interest which has continued and which eventually led to her inclusion in the Title XII project.

"Through my work at the university in Nigeria, the Lord led me to go to the Muslim villages," she recalls. "Missionaries could not go, but as a teacher I could show the women how to bathe their babies. (Some Muslim men have as many as eight wives.) I gave them recipes for use with sorghum flour for pancakes, gingerbread, banana bread, biscuits, etc.

"I could not try to win them to Christianity, but I could answer their questions. When they asked why I came to Nigeria I could say that Jesus sent me."

They remained in Nigeria during the civil war in which at least 2,000 were killed, including the registrar at the university. The Futrells and some university students continued to hold services at a small Baptist church in Zaria.

San Blas

They returned to the States in 1967, to Mississippi State University. In 1970 Maurice went to Panama, to help clear a 15-acre farm for San Blas Indians. When Mary saw pictures of the Indian children, she thought the youngsters looked malnourished, so she went to Alligandi in the San Blas Islands to set up a feeding center for children. She gave nutrition lessons to the women, and showed them how to add vegetables to their soup.

Nyleen and Donnie Hendon, Mississippi volunteer agricultural missionaries on the island at that time, showed mothers how to continue operation of the center. In 1980, six hundred children are still fed daily.

For years women had been hauling water in big gourds in dug-outs from the mainland. A group of Mississippians laid a pipeline to the island.

Women cooked in big black pots over open fires. Four or five hours a day they searched for wood. Mary and

Maurice Futrell were faculty advisers for the student chapter of Missions Foundation at Mississippi State. Students followed their suggestion to send a gas stove to women on Alligandi.

Maurice had planned to do similar work on other of the San Blas Islands and had already conferred with their chiefs when he died suddenly of a stroke. The Futrells had planned after retirement to teach agriculture and spend most of their time on volunteer missions in developing countries, teaching agriculture and nutrition. She did not know if she could do this alone.

India

However, the Foreign Mission Board, SBC, needed a nutrition expert in 1976 to go to Bangalore, India, and she went.

She recalls, "I had no money for a ticket, for my sons were in college. I told the Lord, 'You will just have to finance the trip. I am going to accept, if you want me to go, please provide a ticket.'"

Agricultural Missions Foundation sent her \$500. She needed \$1030. The time for going neared, and she still had not bought the ticket. She decided she would have to get the money from her savings for the boys' college expenses. On the way to the bank to remove the money from savings she stopped at the Post Office. In her box were two letters, one with a check from a church group for \$500 (they had seen a film on hunger); the other with a check for \$25 from a Sunday School class. She now had \$1025. As she started out of the Post Office, a friend stopped her and said, "Oh, Mary, I wanted to buy you a farewell present. Just take this \$5 instead." The Lord had provided exactly \$1030, the cost of plane fare.

As part of a community health team in Bangalore, she helped to assess the nutritional status of several villages and found at least 90% of these children had some form of malnutrition. Many children were suffering from protein-calorie malnutrition.

A short term feeding program was started in one village, using chickpeas, peanuts, and millet. She said, "Grains and legumes in right proportions can feed people, keep them from starving, and are simple to grow." Later this feeding program grew into the Child Nutrition Center on the grounds of the Baptist hospital property in Bangalore. Women go to live at the center for a short period of time, under conditions similar to the ones in their homes, and learn to feed their children or to care for their babies when they are sick.

Maurice Futrell School

At various times through the years the Futrells both had shown their interest in international students by keeping them in their home, or by helping to pay their school fees.

In a village near Bangalore, Mary Futrell established the Maurice Fut-

rell Nursery, Primary, and Social Services School, in memory of her husband. (The illiteracy rate in India is still high and more schools are needed.)

Mary and her sons sent the money for a school building, and she is paying the monthly salary of the teacher, Mrs. Helen Sundar. This year sixty children were enrolled, taught, and clothed. The teacher's husband is a pastor. In addition to the school, the Sundars oversee a feeding program, an orphan home (where six orphans are housed and fed), a Sunday School, a class for mothers in nutrition and cooking, village evangelism, and church evangelism.

Sorghum and Millet

In 1977 A.I.D. decided to set up a new project through land grant universities to teach people how to grow more food. The first thing they wanted help on was sorghum and millet — how to grow more of these crops and how to influence more people to eat them, to teach more people the nutritional value of them.

Having done much research on sorghum and millet, Mary Futrell decided to enter a paper for consideration in the government project. She remembers, "I typed and retyped. I would stop and think, 'Why am I doing this? Mine can't possibly be accepted.' But God kept directing me to keep at it. I simply could not stop. I felt it was something I had to do."

Entries were discarded until eight universities were left, and Mississippi State was among the eight. In further discards, Mary Futrell's paper stayed, until she was chosen as one of the six for the Technical Committee on the Title XII Sorghum and Millet Project.

In 1978 she went as woman representative for State to the Conference on Women and Food at Tucson, Ariz., and represented State at the Workshop on the Role of Women in Title XII, Washington, D.C.

Some time this year she and 32 other home economists and nutritionists will go to China to visit home economics departments, arts and crafts center, hospitals, and children's centers.

"To me it's exciting to be alive every day," she said. "I can hardly wait to see what wonderful thing the Lord will send next!"

Yet she is not content to keep happiness only for herself, but wants to have a part in alleviating some of the suffering in the world. In one talk to agricultural specialists she quoted Isaiah 58:10: "If you give food to the hungry and satisfy those who are in need, then the darkness around you will turn to the brightness of noon," and James 2:15-17: "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'So, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead."

Supreme Court Will Not Review Kindergarten Teacher's Case

By Stan Hasteley

WASHINGTON (BP) — The Supreme Court will not review the dismissal of a Chicago public school teacher who refused to teach her kindergarten class the Pledge of Allegiance to the flag.

Joethella Palmer, a member of the Jehovah's Witnesses sect, defied the orders of her principal and the Chicago superintendent of schools to teach the pledge and certain patriotic songs, and to help her pupils observe a variety of patriotic holidays.

She complained that to do so would violate her religious freedom because Jehovah's Witnesses believe such patriotic exercises amount to idolatry. In addition, her suit claimed that the school system violated her due process of law as guaranteed by the Fourteenth Amendment to the Constitution by denying her a formal hearing before the dismissal.

Palmer, who began teaching in her Chicago post in the fall of 1976, taught for three years while her case made its

way through the courts. She was finally dismissed last year.

In legal documents filed with the Supreme Court, she argued that "the state does not have the right to require a teacher to advocate that which he or she cannot do in good conscience."

The brief was critical of two lower federal courts for ruling against Palmer, declaring that their decisions, if allowed to stand, "will have the unalterable effect of chilling the exercise of our most precious right — freedom of belief."

Attorneys for the Chicago Board of Education argued that Palmer's termination was based on "curricular non-conformity."

Their brief played down the free exercise of religion argument, stating that "curricular non-conformity in the classroom is not protected by the First Amendment."

Palmer's discharge, they contended, came "only after elaborate experiments to accommodate" her, although none of those efforts was specified.

Car Stalls In Mexico City; Saves Jorge Alvarez

MEXICO CITY (BP) — A stalled car in Mexico City's traffic is enough to scare anyone to death. But it saved Jorge Alvarez.

Alcohol had just about taken the life out of Jorge. His drinking addiction enraged one of his sons enough to race through their home, tear a crucifix off the wall and hang a bottle of wine in its place. "There," he said, "that's your god."

Still, he went on until one Saturday — the day before Easter — his car stalled in front of Gethsemane Baptist Church. The pastor's son approached Jorge telling him "a mechanic was inside the church. . . . Just leave your car there and come on in and watch this movie," he said. "After it's over the mechanic will come out and fix your car."

In an instant, as he crossed the threshold, Jorge sensed a different atmosphere — the people enjoying an afternoon meeting. Everything overwhelmed him. He was invited to return for Easter breakfast and worship. He

became a believer. Since then the Lord has taken away his drinking problem.

And as he left Gethsemane that Saturday, Jorge Alvarez started his car in no time. He couldn't find a thing wrong with it.

Recipe for a Happy Christian: One heart full of love, compassion, understanding; seven days a week, to be able to lift someone up when the world seems to be closing in on them; seven days a week to be able to say it's been a good day because within you have felt the closeness of our dear Saviour; always to be able to look around and know there are others less fortunate than I; two days a week to go to God's House and worship; always to be thankful for all the things God has given us "And now abideth faith, hope, love, these three; but the greatest of these is love (I Cor. 13:13). — Agnes Martin

Recipes for Using Sorghum Flour

By Mary F. Futrell and Raula Abdullahi
Pancakes

1 cup sorghum flour
1/2 teaspoon salt
1 1/2 teaspoons baking powder
1 tablespoon oil
1 cup milk

Sift flour and measure. Combine flour, salt and baking powder in mixing bowl. Combine oil and milk and add to the dry mixture. Beat until smooth. Pour from a pitcher onto a hot griddle. Turn when they are puffed and full of bubbles.

Brown Sugar Cookies

1 cup sorghum flour
1 cup white wheat flour
3/4 cup butter or margarine
1 cup brown sugar
1 egg
1 teaspoon salt
1/2 teaspoon baking powder

1 cup chopped peanuts (roasted)
Cream butter or margarine and sugar. Add the egg and beat well. Mix flour, salt and baking powder. Add flour mixture to the creamed mixture about one-third at a time. Add nuts. Form into balls and place in pan. Flatten with a fork or glass. Bake at 375 degrees F. for 10 minutes. Makes 4 dozen cookies.

Foreign Mission Board Installs Keith Parks

By Mary Jane Welch
RICHMOND, Va. (BP) — The heart of foreign missions is still the telling of the Jesus story, said R. Keith Parks to those gathered for his installation as executive director of the Southern Baptist Foreign Mission Board.

"We must never allow any other issue to diminish the basic issue to which we're committed," he said.

Parks endorsed the use of "interested, qualified laypeople" in the planning and projecting of foreign missions. He said that "the privilege of participating in meeting world hunger and other tragic needs of the whole man must be given."

He pledged to provide "as wide and deep a channel (for such ministries) as Southern Baptists will enable us to provide." But he added that "it is obvious that restrictions on finances and human resources will determine certain choices."

"Also," he continued, "convention actions and concerted efforts promoting specific interests will diminish or cancel out basic commitments unless more people and money accompany the demands for these new emphases. The heart of foreign missions is still the telling of the Jesus story and as people accept him as Saviour and Lord, indigenous churches emerge."

More than 300 Southern Baptist leaders, family, friends, Foreign Mission Board members and staff braved snow and ice Jan. 7 to attend the installation service at Monument Heights Baptist Church in Richmond, Va.

Parks told them that he is convinced that "once Southern Baptists are aware of needs, aware of the opportunities, aware of the challenge, the resources will be provided."

"I am persuaded that this decade of missions will have built into it greater danger, more uncertainty, more difficulty, more intense persecution and greater opportunities and challenges than any we've experienced in a long time," he said.

Parks, a veteran of mission service in Indonesia and work at board headquarters as secretary for Southeast Asia and director of the mission support division, made his remarks following a sermon by his predecessor, Baker J. Cauthen.

Basing his sermon on Jesus' teaching that what is impossible with men is possible with God, Cauthen urged Southern Baptists to seriously accept the challenge of the biblical Great Commission, to go into all the world preaching the gospel.

"As Southern Baptists we have laid our hands to what the world would call an impossibility — Bold Mission Thrust," he said. Bold Mission Thrust is the Southern Baptist Convention plan aimed at giving everyone in the world the chance to hear the gospel by the end of the century. "There's simply no other way for man's deep, basic problems to be solved," Cauthen said.

"They're going to be solved God's way."

Cauthen said that no less than one-tenth of the \$2 billion expected soon to be given annually by Southern Baptists should go to overseas missions. "To whom does the title belong? To the Lord Jesus Christ... From the time money is laid on the altar until it is expended, every touch of that money must be flavored by the Great Commission," Cauthen said.

He also called for the Foreign Mission Board and the Southern Baptist

Radio and Television Commission to walk hand-in-hand in the future, saying it would be impossible to give the message to the whole world without using radio and television.

Cauthen presented Parks his own Bible as a symbol of a new Bible he would receive later, saying it is a book "I know and you know to be God's trustworthy record of his revelation... You'll never go wrong as executive director when you follow what it tells you."

(Photo on Page 1)

North Central Churches Record "A Church A Week"

By Noel M. Taylor

From 621 churches in 1949 to 2,000 churches today is the record of Southern Baptists in the North Central States. That is almost 1400 new churches, an average of 46 new churches per year — almost one new church per week for 30 years. The highest year was 1957 with 68 new churches. The area is the seven states of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. The 2,000th Southern Baptist Church put in its appearance on December 16 in Milford, Michigan.

Church membership in these churches grew from 108,000 in 1949 to 475,000 today — a 340% increase. In the same period Southern Baptist Church membership nationwide increased 102%. The population of the seven states increased by 30% (from 36 million to 47 million). Southern Baptist church membership in the area grew ten times faster than the general population.

Baptisms account for much of the membership gain. In the past three decades baptisms in these churches have gone from 6,000 per year to 20,000. Baptisms for the period totaled 494,000 — an average of 16,000 per year; 1,350 per month; or 300 per week. The highest year in baptisms was 1972 with 24,000. At present these churches are averaging 1,700 baptisms per month or 400 per week. North Central Southern Baptist Churches showed a 199% increase in baptisms in 1979 over 1949; Southern Baptists nationwide showed an 11% gain.

The value of Southern Baptist property in these seven states has gone from \$17 million to \$288 million — a gain of \$9 million per year; \$750,000 per month; or \$175,000 per week for 30 years. The highest year in percentage gain over the preceding year was 1959 with a gain of 18%. At the beginning of the period property value averaged \$27,000 per church; at present it is \$144,000 per church. The average for

all Southern Baptists is \$215,000 per church.

Total gifts to Southern Baptist Churches in the North Central States came to \$669 million — an average of almost \$23 million per year; almost \$2 million per month for 30 years. Receipts have gone from \$4,500 per church in 1949 to \$36,000 per church in 1979 — a 700% increase. Per capita giving went from \$26 to \$148. Per capita giving of all Southern Baptists is \$137.

For all missions and benevolence, North Central Southern Baptists gave almost \$96 million — slightly more than \$3 million per year. Mission gifts climbed from \$466,000 in 1949 to \$10,500,000 in 1979 — a per capita increase from \$4.31 to \$22.45. Current per capita gifts to missions of all Southern Baptists is \$22.12.

Through the Cooperative Program, Southern Baptists of the North Central Area gave \$56 million — almost \$2 million per year for the past 30 years. Cooperative Program giving has risen from \$246,000 in 1949 to \$5,545,000 in 1979 — a per capita gain from \$2.28 to \$11.86. At present, per capita giving to the Cooperative Program is \$11.40 for all Southern Baptists.

The North Central States 30 years ago had one State Convention and 24 District Associations of Southern Baptists. Today there are four State Conventions with 87 District Associations.

Look at it any way you please, this is an encouraging picture; but what of the next 30 years? If Southern Baptists of the North Central States maintain the same rate of growth, then 30 years hence this will be the picture:

Number of Churches	6,000
Members	2 million
State Conventions	7
District Associations	175
Baptisms per year	70,000
Total gifts per year	\$400 million
Missions per year	\$60 million
Cooperative Program per year	\$30 million

Do these figures seem unreachable? If so, just recall that if someone in 1949 had predicted 30 years of Southern Baptist growth in the North Central States and had used the figures which now have been realized, such figures at that time also would have appeared unattainable.

All Southern Baptists can take pride in the progress of the work in the North Central States; for this progress has been made possible through the support of the agencies of the Southern Baptist Convention (the Home Mission Board and the Sunday School Board in particular). The work of Southern Baptists in the North Central States in a very real sense is another fruit of the Cooperative Program. It would appear that the expenditure of effort and resources of Southern Baptists in this area has been a good investment.

(Taylor was Executive Secretary of the Illinois Baptist State Association from 1946 to 1965 and was involved in the expansion movement of Southern Baptists in the North Central States.)

The Bible is common sense inspired. — William D. Howells

Like the needle to the North Pole, the Bible points to heaven. — R. B. Nichol

High Interest Boosts Earnings Of Foundation

NASHVILLE, Tenn. (BP) — High interest rates available to investors boosted earnings of the Southern Baptist Foundation to a record \$1,733,862 during fiscal 1979, an increase of \$358,653 or 26.1 percent over last year.

In a financial report issued during the Foundation's annual meeting in Nashville, Executive Secretary-Treasurer Hollis E. Johnson III said the general investment fund declined 3.1 percent over the past three-year period.

"While this in the absolute is disappointing," he said, "the performance was considerably better than the Dow Jones Industrial average which dropped 11.3 percent."

Total Foundation assets increased \$100,749 to a new high of \$23,361,150, despite a combined withdrawal of \$1,597,406 by the Southern Baptist Convention's Executive Committee and Southeastern Baptist Theological Seminary for special projects.

Providence Dedicates Sanctuary

Providence Church, Hattiesburg, dedicated a new sanctuary on Dec. 16, 1979. Larry Gafford, pastor, preached the message of dedication. Tammy and Chris Stewart, newest members, and Mrs. Carrie Nobles, oldest member, presented the sanctuary key to the pastor and congregation. John Mixon, church clerk, states that this is the fourth church building since Providence was organized in October, 1818. Building committee members were Ford Bryant, chairman, Mrs. Louise Guthrie, Arthur McMahan, Elaine Morgan, Ron Sanderson, and Charles Townsend.

Woman Carpenter, 73, Gets Many Rugged Volunteer Assignments

By Beth Sayers Wildes

SAN ANTONIO, Texas (BP) — "Ben, I can do carpentry work. Can you use me?" The words seemed to spill out of Clara Pahl's mouth.

But if Ben Freeman was shocked by Clara's offer, he concealed it well. "Sure," he said. "You can go."

As minister of activities and missions at Trinity Baptist Church, San Antonio, Texas, Freeman was organizing a construction team for a short-term missions project in El Salvador. Clara probably wasn't the kind of person Ben had envisioned as a crew member for the rugged assignment. She was 69 years old.

That was in January 1976. Since then, 73-year-old Clara has logged thousands of air miles on seven short-term projects all over the world.

"Why the Lord asked me to get in on all of this, I don't know," she says. "I don't have any education. I do have a good, strong body and the ability to learn."

She is also a skilled carpenter. Because of this skill, she's gone to El Salvador once and Costa Rica and Mexico City twice.

There's almost nothing Clara can't do in construction. She's dropped ceiling tiles, installed sheet-rock, and made church pews.

She gained her knowledge of carpentry by remodeling some houses herself.

"I'd come to a problem I didn't know how to handle — maybe hang a door, put some cabinets up. I'd give up and go home," she says.

"But in the night, it would come to me just as clear as everything — this is the way you do it. I'd go back the next day, and it would work perfectly. Now who was telling me how to do that?"

Although Clara says she's more comfortable putting a roof on a church than speaking from a pulpit, she spoke and witnessed on two of her trips.

"Those were different kinds of trips for me. I didn't take my saw and hammer," she says of journeys to Japan and Eastern Europe.

"I've found on these trips that God will supply your needs. He'll speak for you. He'll do what you can't do," she says.

According to Clara, God has also taken care of the financial arrangements.

"For more than 23 years, I've sold advertising for the North Side Recorder, a weekly newspaper. I work on

ings, put in cabinets, installed sheet-rock, and made church pews.

She gained her knowledge of carpentry by remodeling some houses herself.

"I'd come to a problem I didn't know how to handle — maybe hang a door, put some cabinets up. I'd give up and go home," she says.

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According to Clara, God has also taken care of the financial arrangements.

"For more than 23 years, I've sold advertising for the North Side Recorder, a weekly newspaper. I work on

commission, so I put whatever I want to in my job.

"But these trips aren't cheap. Even so, the money I've spent on them has been returned to me many times. When I'd get back, I'd have extra work to do. I put right back in savings what I had taken out."

"But I don't think you should count on that happening. You should go because you want to go. I don't go just for the trip. My main concern is always — can God use me?"

In addition to projects outside the continental United States, Clara also has helped in two projects in Rio Grande City on the Mexican border and three projects in San Antonio.

"I've enjoyed these trips," she says. "I've gotten the greatest joy out of my Christianity and out of serving the Lord since I've been going."

(Beth Sayers Wildes is editorial assistant on Contempo magazine. Adapted from November 1979 Contempo magazine.)

The term "agnostic" is only the Greek equivalent of the Latin and English "ignoramus" — a name one would think scientists would be slow to apply to themselves.

Association Projects ...

Bold Missions at Home

By Juanita Schilling

January 17, 1979 Mr. and Mrs. Carl Edmonson moved to Magee, MS from Houston, Texas. Mr. Carl had retired from Exxon Oil Company and Mrs. Edmonson as a registered nurse.

Upon their arrival in Magee Mr. Carl went to his pastor, O. C. Ladner of Magee First Baptist Church, to seek information in regard to mission services available in Simpson County that he could be a part of. Bro. Ladner informed him of the local opportunities and advised him to check with H. Glen Schilling, director of missions in Simpson County.

The mission projects of Simpson Baptist Association were explained to Mr. Carl with emphasis on the Literacy Training. Showing interest in this field of work, Mrs. Schilling planned and conducted a workshop which Mr. Carl took advantage of. Upon completing the 16-hour training, Mr. Carl stated that he was ready to teach someone. Bro. Schilling contacted the janitor of one of our black churches who had previously made the statement during a Seminary Extension class at his church that he would like to learn to read so he could take one of those classes. Mr. Carl began immediately teaching the 78-year-old black man to read and write in a class room at Mendenhall First Baptist Church twice each week.

Upon learning of the arrival of a

Laotian family in our area, Mr. Carl began working with the father, mother, and teen-age son in "Survival English" classes.

Recently the leader of the jail ministry, Wilkin Mangum, had one of the inmates to mention that he would like to learn to read his Bible. He was a new convert. Mr. Carl was contacted, and within two weeks a Literacy Class had been arranged with six male inmates

taking advantage of the opportunity to learn to read and write.

Bold Missions can begin at home when we seek the Lord's leadership and take advantage of the many opportunities of service. Only Mr. Carl can know the joy of seeing the delight on the faces of these adults as they learn to read and be able to communicate better with their fellowman and with God.

Foreign Board Scrutinizes High Cost Of Meetings

(Continued from Page 1)

office, 454 who took part in projects organized by the board's evangelism and church development office, and 200 in medical work. Evangelism volunteers are expected to top 2,100 this year as 46 different teams go to 13 countries. A large part of these will be involved in major campaigns in South Korea and Brazil.

The board authorized appointment of a task force of board and staff members to suggest ways it can utilize the expertise of outstanding lay people who want to assist in foreign missions. The group is expected to report back in February, and a report also will be given at the February meeting of the Southern Baptist Convention's Executive Committee.

Board officials point out that the success of these short-term assignments is dependent upon the career missionaries, who originate the requests for volunteer help and work with them after they arrive overseas. The board had a total of 3,008 missionaries as of Dec. 31.

The latest list shows missionaries serving in 94 countries. The African country of Sudan was added Jan. 1, but Turkey and Iran were removed from the list because of little likelihood that missionaries will be able to return there this year.

Missionary Personnel Secretary Louis R. Cobbs said the 332 missionaries approved last year resulted in a net gain of 102 for the year. The 230 losses included 121 resignations, 15 retirements, one in-service death, and 93 auxiliary personnel (journeymen and special project workers) who completed their assignments. Twenty-

severe career missionaries and two associates were reappointed during the year.

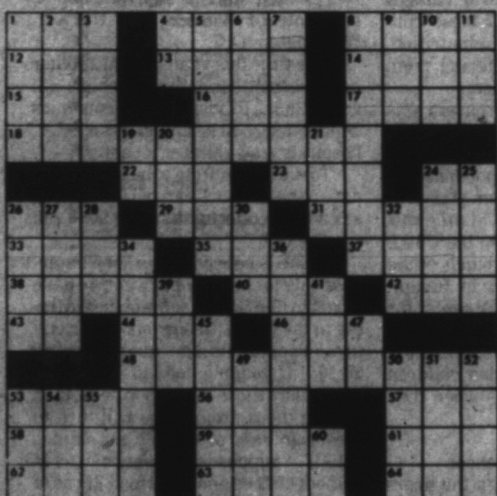
Cobbs said the resignation rate of about 4.5 percent is low compared with rates for most missionary enterprises. At the year's end the board had 2,552 career missionaries and 456 auxiliary personnel, including 226 associates, 215 journeymen, and 15 special project medical workers.

Optimistic reports were presented on both the Lottie Moon Christmas Offering and special gifts for relief ministries. Although no totals are yet available, Parks said he is confident Southern Baptist giving will meet or exceed the \$40.5 million Lottie Moon goal, an annual offering that provides more than half the board's budget.

W. Eugene Grubbs, consultant for laymen overseas and relief ministries, said giving for hunger and relief totaled \$3,451,000 as of Dec. 6, with more than \$3 million of this money appropriated last year for relief work.

The board had approximately \$1 million on hand in this fund at the beginning of this year, Grubbs said, but he anticipates that more than half of this amount will be needed for work which missionaries and volunteers are doing with Cambodian refugees in Thailand. The board appropriated more than \$600,000 for this work in the last months of 1979.

Truman Kerr, executive assistant to the executive director of Louisiana Baptists, told the board that Baptists in his state are praying for 200 persons to make life commitments to missions during the Foreign Mission Board's April 8 appointment service in Alexandria.



62 French city
63 Spreads to dry
64 Sea bird

DOWN

1 "I will — for them" (Zec. 10)
2 Man's name
3 Approach
4 One of the twelve: abbr.
5 "yet — solemnly" (1 Sam. 8)
6 A Simenite (Num. 25:14)
7 Lookers
8 "purged" (Heb. 1)
9 Containing nitrogen: suffix
10 Child's game
11 Belonging to him
12 Pronoun
13 Helper: (Nab. 3:9)
14 Golden, for one
15 Nevada city
16 Lohengrin's bride
17 "so is good" (Prov. 25)
18 Wolfhound
19 "bottomless" (Rev. 9)
20 Rally, of a kind
21 The Father (1 Pet. 1:3)
22 Prince of Persia (Esth. 1:14)
23 "This is the —" (1 John 5)
24 Sped
25 So-called sixth sense
26 Branch
27 Calcium: symbol
28 Light rope for a boat's anchor
29 Reign
30 Near his tent (Gen. 25:21)
31 Goose feathers
32 Reasonous substance
33 Literary collection
34 Chemical suffix
35 Letters

ACROSS

1 Son of Zephaniah (Zec. 6:14)
4 Church part
5 "word of the —" (Heb. 7)
12 Irritate
13 "and — one for another" (Jas. 5:16)
14 Man (Neb. 3:25)
15 Pueblo Indian
16 Bravo!
17 Teases: slang
18 Search them (John 5:39)
22 Day of the week: abbr.
23 Indian title of respect
24 Concerning
25 Furry surface
26 Recipe abbr.
27 Seen by the sea (Num. 22:28)
28 Site of 12 wells (Ex. 18:27)
29 Oriental holiday
30 Elimelech had two (Ruth 1:2)
31 "by — and blood" (1 John 5)
32 Before historic and judge
33 Dead on arrival: abbr.
34 Without: L.; abbr.
35 Academic degrees: abbr.
36 California university: abbr.
37 "and find you" (3 Cor. 9)
38 Layman
39 Ship's record
40 Japanese shrub
41 A prophetess (Luke 2:36)
42 It is nothing (1 Cor. 5:4)
43 Statute

CRYPTOVERSE

MYD FT QPH XLAXXARQ OXX RQA
MPXTAVV YM RQA OYZQAGE IYFXB

Today's Cryptoverse clue: O equals A

Answers on Page 7

Doctrinal Debate Ranked 1st At Beginning . . .

(Continued from Page 1)

missionaries ministering in the midst of tension (six ballot finishes); membership and school enrollment increases in the SBC but generally decreasing enrollments in church program organizations, such as church training (five finishes); and the ups and downs in baptisms (four finishes).

The church-state issues involved Baptist opposition to and governmental and court actions concerning such issues as aid to parochial schools, the proposed prayer amendment, threat to tax deductions and exemptions for religious organizations, tuition tax credits, and government interference in church and denominational institutions.

The baptism issue drew attention in 1971, 1972 and 1979, with reports of baptism upturns, and in 1978, with reports of three straight years of declines. Baptisms failed to increase over the previous year five times in the '70s, but

1972's total set an SBC record.

The human drama in Top 10 ballots of the '70s revolved around response to disaster, hunger and the plight of Southeast Asian refugees and the response of SBC missionaries to tension. But the continuing growth of missions — called by many the glue which holds Southern Baptists together despite controversy — and the refusal of missionaries to crumble under tension probably provided the

most dramatic moments.

Missionaries persevered in the face of war and turmoil, maintaining an uninterrupted presence in most countries, effecting eleven-hour evacuations and then re-entry of some countries and evacuations of other countries not yet re-entered. The supreme missionary sacrifice came in 1978 with the murder of Archie Dunaway, missionary to Rhodesia, the year's second ranked story.

Names In The News . . .

Betty Ann (Mrs. William H.) Riser was included in the 1979 edition of Outstanding Young Women of America. She is the daughter-in-law of J. S. Riser of Jackson, retired pastor, and Mrs. Riser. She formerly taught school in Jackson several years. She and her husband now live in Jackson, Missouri, and both are teaching in junior high school.

Joseph Small, pastor at Gillsburg Church, Mississippi Association, sustained injuries in early December as a result of a fall while he was checking the heating system in the church building. The director of missions, John Paul Jones, supplied for Small on Dec. 23 and he was in the pulpit on Dec. 30, using a walker as an aid to his mobility.



Pontotoc County Association crowned two "M" Night queens. The churches were grouped by Church Training enrollment into two groups. Dena Holcomb, left, of the Cairo Church, represented Group 1 (enrollment under 70), and Mrs. Elsie Mounce, right, of Ecru Church, represented Group 2 (enrollment over 70). Attendance was 554. A. B. Godfrey is associational Church Training Director.

Richard and Martha Beal, missionaries to Venezuela, have completed language school and arrived on the field (address: Apartado 27, Los Teques, Venezuela). The former Martha Lyle of Mississippi, she was born in Laurel and lived in Natchez.

Carrie U. Littlejohn, educator of women in missions and a Christian social worker for Southern Baptists from 1915-1951, died Jan. 9 at a hospital in Asheville, N. C. She was 89. Miss Littlejohn was principal and president from 1931-51 of the Woman's Missionary Union Training School in Louisville, Ky., which in 1952 became the Carver School of Missions and Social Work.

Mark Frees, son of Mr. and Mrs. Richard Frees, was recently licensed to the gospel ministry by the East Howard Church, Biloxi, where his father is pastor. He is a senior at the University of Mississippi, and plans to enter Mid-America Baptist Seminary in the fall. At Oxford, he attends Clear Creek Church.

M. J. Hegwood, Sr. recently received special recognition at East Howard Church, Biloxi, for having read through the entire Bible six times during 1979. Hegwood stated that his purpose in reading the Bible was not "to set records," but only because he received "a great blessing from reading God's Word." A retired plumber, he has lived alone since his wife died a year ago. He is a deacon and church treasurer at East Howard.

Smith County Sets Up Scholarship In Memory Of Tressie Bryant

Smith County Association has established a scholarship in memory of Tressie Bryant, late wife of Charlie L. Bryant, director of missions of Smith County Association.

Persons who may receive the scholarship must be students at a Baptist College or seminary, and must be planning to enter full-time Christian service.

Billy Ballard, moderator of the Smith County Association, stated, "Because of Mrs. Bryant's deep love for missions and loyalty to the church and her denomination, who feel that this should be done."

Mrs. Bryant was a member of First Church, Raleigh. She was active in all phases of the church work. She had served as associational WMU director.



Neato

Revival Date

East Howard Church, Biloxi: Feb. 3-10; Cletus Leverett, missionary with Baptist Mid-Missions, evangelist; C. H. "Pop" Stone, music director; services at 7:30 p.m. (6:30 p.m. Sundays); fellowship dinner Sunday, Feb. 3, following morning worship service; R. L. Frees, pastor.

Neato The Clown To Be At Calvary Church, Batesville

Calvary Church, Batesville will host a week-end Family Crusade Jan. 25-27, featuring Sharber W. Smith from Brattleboro, Vt.

A former rodeo clown, Smith was converted to Christ at the age of 21. He is a native of Mobile, Ala. and attended

Nolan Brister, Chaplain, Retired Jan. 10

Nolan Brister, chaplain at the Veterans' Administration Hospital in Jackson for the past 16 years, ended 24½ years of government service as a chaplain when he retired Jan. 10. That tenure of service included time spent as an Army chaplain beginning in 1952. During his Army service Brister was stationed at Fort Polk, La., Fort Sill, Okla., and in Frankfurt, Germany.

Before going into the Army Brister was pastor of Calvary Baptist Church in Yazoo City. His previous pastorate had been Oil City Baptist Church in Yazoo City.

Brister is a native of Bogue Chitto. He was graduated from Mississippi College in 1940 and Southern Seminary in 1943. Following his graduation from seminary he became a staff member of the Board of Missions and Education in Virginia. He left there to take the Oil City pastorate.

He will continue to live at 105 Elm Trail near Brandon. Brister said he plans to continue in the ministry in whatever capacity he could be used.

The Bristers are members of Pinelake Baptist Church at the Reservoir near Jackson.

Abomey, Benin — The first nationwide meeting of churches related to Southern Baptist work in Benin has been held in Abomey, bringing together French- and Yoruba-speaking churches from all over the country. Messages were presented in both languages to 36 representatives, including Southern Baptist missionaries and members from 17 churches and preaching points.

She died suddenly with a heart attack at her home, on Aug. 15, 1979.

She was the former Tressie Russum, a native of Smith County, and a graduate of Clarke and Mississippi Colleges.

As a dietitian she had been dietitian at the prison hospital at Parchman, and when the new Smith County Hospital opened she served there as dietitian for about two years.

Griffith Church Deacon Dies

Van Cotton, 76, of 817 W. Silas Brown St., Jackson, died Jan. 9 at Mississippi Baptist Medical Center after a brief illness. He was a deacon at Griffith Memorial Baptist Church, Jackson, and was director of an Adult Sunday School Department and church treasurer.

Funeral services were at 2 p.m., January 11 from Wright and Ferguson Funeral Home in Jackson. Wilson Winstead, pastor at Griffith Memorial, officiated.

Mr. Cotton is survived by his wife, Nell Ross Cotton; two daughters, Jo Ann Deese of Pensacola, Fla. and Sylvia Watkins of Crystal Springs; four sisters; and three grandchildren. His wife, now retired, was formerly employed with the Mississippi Baptist Convention Board, as a bookkeeper.

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Nguyen Van Vu, a refugee from South Vietnam is a technician with School Pictures, Inc. in Jackson.

Bob Pittman, a freelance writer from Jackson, is general manager of the Mississippi Economic Council.

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Staff Changes



The Howse Family

Sardis Lake Church near Sardis has called Billy Howse as pastor. Howse, his wife Doris, and girls Tammy and Teresa, have moved into the parsonage.

Howse, an evangelist was ordained to preach by Shady Grove Church, before becoming pastor at Sardis Lake.

Roundaway Church, Sunflower County, welcomed a new pastor, Max Holleyman, on Dec. 28. He came to the state from Lakeland, Fla., where he had been interim pastor at the Katharine Church.

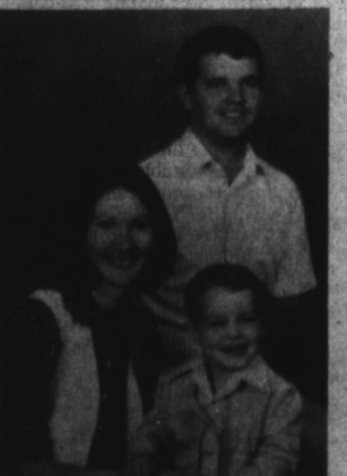
Holleyman, born in Spur, Texas, earned degrees from Baylor University and Southwestern Seminary. He has served pastorates since 1947 in Texas and Florida.

His wife, the former Dunreath Ross, is a Eupora, Miss. native. She is a graduate of Baylor and has an M.A. degree from University of South Florida. The Holleymans have four sons.

Mt. Olive Church, Mississippi Association, has called Billy Therrell as pastor. He had been interim pastor at Mt. Olive for several months. (Mt. Olive has been building a pastor's study; plus a new fellowship hall.)

Todd A. Rogers is new music director at Old Pearl Valley Church, Philadelphia. Todd, son of Rev. and Mrs. Robert H. Rogers of Harpersville, is a freshman music major at East Central Jr. College. Lonnie Alexander is pastor at Old Pearl Valley.

New Zion, Mississippi Association, has called Bryant Hazlip as pastor. He formerly was pastor of other churches in the association.



The Wren Family

Ray H. Wren, Jr. has accepted a call as minister of music at Emmanuel Church, Ocean Springs. He is currently serving with the U.S. Air Force and is stationed at Keesler Air Force Base, Biloxi.

He plans to continue a music ministry after his separation from the service. He and his wife Kathy have one son, Matthew.

Daniel King is new pastor at Trinity Church, DeSoto County. He and Mrs. King have moved to the field. He plans to be a student at Mid-America Seminary.

Mike Boyd has accepted the pastorate of New Prospect Church, DeSoto County. He and his wife have moved to the church field, going there from Southwestern Seminary.

Star Church has called Eric McNair as minister of music and youth. He and his wife Susie have moved from the Goodwater Church, Magee. Star Church welcomed them with a reception and pantry shower. McNair is a graduate student in Carey College's School of Music. Mrs. McNair will receive the B. A. degree from Carey College in May of this year.

Ridgecrest Church, Hattiesburg, Odell Tebo, pastor, has called Mike Davis as youth director. Davis, a licensed minister, is a student at William Carey College, having transferred there from Copiah-Lincoln Junior College. The son of Curtis L. Davis of Wesson, he goes to Ridgecrest from New Sight Church, Brookhaven.

Barry Hardy began his ministry Jan. 1 at First Church, Crystal Springs, as Minister of Education. Hardy, who was born in Ripley, Tenn., is a graduate of Mississippi College. He received a Master of Religious Education degree from Southwestern Seminary, Fort Worth, Tex.

He moved to Crystal Springs from Parkway Church, Jackson, where he was youth director. He also serves as a special worker with the Mississippi Baptist Sunday School and Church Training Departments.

Hardy is married to the former Debra Youngblood of Jackson.

Carriage Hills Church, DeSoto County, has announced that Rusty Eason resigned as youth director in order to enroll at Southwestern Seminary. Duanne Warren, student at Memphis State, has been called as youth director.

Home Board Approves 37

ATLANTA (BP) — A corps of language specialists were among 37 persons approved for missions service by directors of the Southern Baptist Home Mission Board during their November meeting.

In all, directors named seven missionaries and 10 missionary associates and granted 20 pastoral assistance. Ten of those will work among ethnic groups whose primary language is not English.

Appointed language missionaries were Julio and Dorothy Diaz of Miami, Fla., and Mario and Omega Hernandez of La Junta, Colo. Timothy and Kum-Cha Cho of Voorhees, N. J., and Ha Xuan and Hai Thi Nguyen of Mesquite, Texas, were named missionary associates. Antonio and Alicia Leon of Westminster, Colo., were granted language pastoral assistance.

The Diaz couple will continue to live in Miami, where Diaz will direct a Spanish extension of New Orleans Baptist Theological Seminary. He has been pastor of churches in Argentina, Florida and Texas and is a graduate of Mississippi College and Southwestern Baptist Theological Seminary.

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NGUYEN VAN VU with BOB PITTMAN
"America has shared Jesus Christ with us. America has given us physical life. America has given us hope . . . and opportunity."
At Home in America is a stirring story of the boat people, Nguyen Van Vu and his family, and what happened to them when someone cared.
Nguyen Van Vu, a refugee from South Vietnam is a technician with School Pictures, Inc. in Jackson.
Bob Pittman, a freelance writer from Jackson, is general manager of the Mississippi Economic Council.
paper, \$3.50

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Just For The Record . . .



ROCKY BRANCH CHURCH, CALHOUN ASSOCIATION, has burned a \$23,000 note on the church sanctuary. The note was paid off in three years. Pictured left to right are: E. L. McCormick; Mrs. Max Morris; Mrs. Clarence Covington; Winfred Brasher, pastor; Buford Brasher; Billy Pointer; and Walter Stribling.

Lottie Moon Reaches Exciting New Heights

First Church, Amory, had a Lottie Moon Christmas Party Dec. 12, when all Sunday School departments met for fellowship and everyone was encouraged to bring a Lottie Moon Christmas Offering. Only \$2,800 had been received before the evening and many were skeptical of reaching the \$14,000 goal, especially when the rain lowered attendance.

The children's choir sang, missionary Errol Simmons spoke, and then the pastor, Jim Futral, shared the total amount of the offering — \$16,462.75!

But the giving did not stop there. At the close of Sunday, December 16, the total had risen to \$18,463.35. By the end of the month the amount given was \$19,188.96.

Macedonia Church, Brookhaven (Lincoln Association) had on Jan. 8 exceeded its Lottie Moon Christmas Offering goal of \$4,000 by \$1,167.83 for a total of \$5,167.83, and gifts were still coming in.

"We rejoice as the churches of our state continue to give more and more to missions in order for the world to hear the message of hope in Jesus Christ," stated Harry Barnes, pastor.

Rocky Point Church, Leake County, far exceeded its 1979 Lottie Moon offering goal of \$700. As is the usual tradition, the church decorated a Christmas tree with bills and checks for the

foreign missions offering. On Dec. 23 the offering amounted to over \$1,000; in early January the total was \$1,241.44.

The offering at the church has steadily increased over the past five years. In 1975 the goal was \$240 and the offering was \$319.15. In 1978 the \$300 goal was more than doubled — the offering totaling \$673.90.

Curtis James is pastor. Mrs. Verla Poole is WMU director; W. A. Moore is Brotherhood director.

Books Sell Fast In Angola

LISBON, Portugal (BP) — The number of Baptist churches has almost doubled since last report and Baptist Bookstore stock sells almost as fast as it comes in, according to recent reports from Angola.

Minutes of the 1979 meeting of the Baptist Convention of Angola report about 72 churches active in Angola, said Curtis Dixon, Southern Baptist missionary to Angola living in Portugal.

Although information has been scarce since Baptist missionaries evacuated in 1975 because of civil war, earlier reports indicated 37 churches in the country.

The Dixons, the only missionaries still assigned to Angola, produced

Church Training attendance at Sardis Lake Church has doubled since Nov. 11, when a new pastor, Billy Howse, arrived. Sunday School attendance and Wednesday night prayer service attendance have increased. During January there have been 10 additions, four for baptism.

Winter Will Direct TV For 1st, Hattiesburg

Edward "Buck" Winter has joined the staff of First Church, Hattiesburg, as director of Radio/Television Production, according to Farrell Blankenship, general manager of Cable 6 television, and minister of education. Winter will be taking over the responsibilities formerly handled by Mike Gustine.

Winter is a native of San Diego, Calif., and has a degree from San Diego State University. He also holds an Associate Arts degree from Midland Technical College, Columbia, S. C., and has all the class work completed for a degree in Radio/Television/Film from the University of Southern Mississippi. In addition, he has a First Class Engineers license. He is married to the former Jerri Manning of Jackson, who is a teacher in the Forrest County School system.

While attending USM, Winter worked with a local radio station in sales, and after completing his class work served as media director for Kidney Care, Inc., in Jackson.

Devotional When Less Is More

By Guy Henderson, Consultant

Stewardship Department, Miss. Baptist Convention Board

He hath filled the hungry with good things; and the rich he hath sent empty away. (Luke 1:53).

Every valley shall be exalted, every mountain made low. (Isa. 40:4).

The theology of Mahatma Gandhi would not appeal to us, but his life speaks a message. He lived a simple, uncomplicated life and died as he lived, a very poor man. The government of India wanted to send an elaborate express train to



Henderson

transport his body to the burial place. His followers refused the offer. He had always ridden in the crowded third-class coaches and now he would be transported in the same manner. The wealth of India was made available, but Gandhi was transported on a third-class train.

Isaiah could envision a leveling experience of judgmental proportion as the humble would be exalted and the exalted humbled. Mary declared that the Lord would satisfy the hungry, and the rich would be empty handed. The Lord was using the simple things and raising them to new heights of exaltation. When the Lord touches a life, a task, or a few leaves and fishes, it becomes adequate.

This begins to touch our lifestyle. The manner of our living can be a good Christian witness or it can be detrimental. Christians are to live a responsible life. It's difficult to stand on the mountain and witness to people in the valley. High atop an affluent lifestyle presents problems in witnessing to a world when half the people are hungry or near hungry. "Sacrifice," to most Americans, means a high ball to the outfield that will advance a runner on a baseball field. We've hardened ourselves to those in need. World evangelization is something to be done piece-meal by using whatever left-overs we have. Wealth begets wealth and calls for super houses, splashy cars, and suddenly consumerism becomes our god.

It has been observed that lifestyle is nothing less than a struggle with idolatry, where American secularism is the idol. This is not to say all Americans are idolaters. It is saying that we have a difficult task in keeping our sense of values straight. Neither is wealth, nor the accumulation of wealth, wrong. It's our attitude toward it that will spell the difference. Greed for more and more is a direct violation of the words of Christ about laying up treasures on earth.

We can climb higher and higher on the ladder of affluence and continue to gain an advantage on our fellow man. To use this wealth simply to gain more without a sharing thought toward our brother brings us in conflict with Christ who spoke of a "cup of water" in my name. Or, as Ken Sehested expressed it, we can "live simply, so that others may simply live." This could be our first step into a Bold Mission Thrust.

Lee Named President Of Averett College

DANVILLE, Va. (BP) — Howard W. Lee has been elected president of Averett College, a 121-year-old Virginia Baptist school here.

Lee, acting president since Conwell A. Anderson retired in June, has served the school since 1971 as assistant to the president. He joined Averett as an administrator and professor of Old Testament and sociology. Previously, he was pastor for 27 years of West Main Baptist Church, Danville.

He received his bachelor of arts degree from William Jewell College and master of theology and doctor of philosophy degrees from the Southern Baptist Theological Seminary.

Some folks give according to their means, and some according to their meanness. — George Eliot

Southeastern Delegation Will Go To Olympics

WAKE FOREST, N. C. (BP) — A delegation from Southeastern Baptist Theological Seminary, headed by John Tresch, associate professor of evangelism, will spend Feb. 13-24 at the Winter Olympics.

Tresch will take about a dozen students to reach "as many individuals as possible in personal witnessing and seek to help them make a personal commitment to Christ during the days of the winter games."

A second goal for the group, which is cooperating with the Southern Baptist Home Mission Board and the New York Baptist Convention, is to help lay a foundation on which local Baptists and pastors can build an ongoing work. Baptists in Lake Placid have a house that used to be a travelers' inn and it's

in a key location. "We will have cards which our students will hand to the persons with whom they engage in conversation, inviting them for coffee, donuts and just a time of conversation together."

Some students will be at the activity sites of the various games to engage in conversation witnessing to persons who are there also as spectators. "The primary thrust is to identify persons who have particular needs who are looking for help with problems and needs in their lives. Our people will try to share with them the good news of Jesus Christ," says John Tresch.

God is light; so is the religion of the Bible. God is love; so is the religion of the Bible. — Gardiner Spring



Rosa and John Wade

Vaiden Will Honor Retiring Pastor, Jan. 27

Vaiden Church will observe John Allen and Rosa Wade Day on Jan. 27 in honor of Wade's retirement after more than 39 years in the ministry, the last 16 of which were spent as pastor at Vaiden Church.

Activities will get underway at the 11 a.m. worship hour when the message will be brought by Starkville minister, Jimmy Vance, who was baptized by Wade some years ago. Following the worship hour, there will be a covered dish dinner in the fellowship hall, with a special program to follow at 1:30. Then at 3 p.m. there will be a reception honoring the Wades. The public is invited to any or all of these activities.

Riches are a golden key that opens every door save that of heaven.

Uniform Lesson

Andrew And Philip

By Joseph N. Triplett
Minister of Pastoral Care
First, Jackson

John 1:35-51; 7:1-14; 12:20-26

When I was an older teen-ager years ago it was my privilege to go to town (a country boy, you bet!) to an early movie. It was over at nine o'clock. Two of my friends were looking for me. They pulled me to one side to say that two brothers and a close relative of mine had been drinking together. One of the brothers had lost a fight to my relative. An hour after the fight the brothers were armed, drinking more heavily and swearing to kill my relative. The friends thought I was the only one who could get my relative home

before tragedy struck, because I was the only one who did not drink. By the grace of God the assignment was successful, and a life was saved. Later, apparently, my relative became my "brother."

Andrew brought his brother to Jesus and a life was saved for eternity. What a difference! Because of brother Peter we know the character of Andrew. Even today many Andrew clubs are formed to win others to Jesus. That is a sign of the productive Christian life.

That's a lengthy introduction, so teacher, here is a brief outline:

1. Andrew invites Peter to meet Jesus.
2. Andrew introduced
3. Jesus gives the full name Simon

(Cephas) Peter, so speaking to Hebrew and Greek.

II. Teacher sets the example. Jesus enlists Philip. He accepted; Philip accepted.

III. Philip enlists Nathanael, who demurred because of the home place of Jesus. A simple statement by a sincere, genuine friend was enough. "Come and see!"

IV. Two people make a good team. Andrew and Philip brought the Greeks, outsiders to the Hebrews, to Jesus.

V. Jesus gives directions:

1. Grain dies to bear an ear of many grains.
2. He that serves is greatest in God's kingdom.

Supreme Court Denies Hearing

WASHINGTON (BP) — The Supreme Court has denied a hearing to the federal government in its effort to refuse federal funds to local school districts which fail to follow sex discrimination guidelines in employment practices.

The Department of Health, Education and Welfare (HEW), acting under 1972 education amendments, issued regulations which, among other things, required school systems receiving federal aid to treat pregnancy-related leaves of absences as they would any other physical disability. A number of school districts have refused to comply.

New York (EP) — The first Chinese interreligious group to visit the United States says there is substantial and growing freedom of religion in the Chinese Peoples' Republic. The delegation, consisting of three Buddhists, four Christians and two Muslims, said that violations of religious liberty are now subject to a two-year prison term in the new penal code just adopted by the Fifth National Congress. Religious freedom is also guaranteed by Article 46 of the Constitution.

Man does not live by words alone, despite the fact that sometimes he has to eat them.

—Adlai Stevenson

Life and Work Lesson

Love Is What Counts

By Tommy Tutor, Pastor
First, Holly Springs
Mark 12:28-33,
Matthew 5:43-47

Introduction: Mark 12:28

In the Rabbinic schools there was much debate as to what was the greatest commandment. The Pharisees believed in the oral law and had established thousands of oral rules and regulations. But there was also a trend to sum up the law in one sentence or command. The scribe seems to have a sincere motive in seeking Jesus' response in summing up the law. Jesus' bold and absolute response put together two familiar commandments (Deuteronomy 6:4 and Leviticus 19:18b). It appears that he was the first to do this.

I. The Vertical Dimension of Love (Mark 12:29,30)

Jesus quotes from the Shema, Deuteronomy 6:4ff. He quotes Deuteronomy 6:4,5. The principle here is that we are to love God without measure. The immense goodness of God deserves all the love that we can possibly give. One must love him with heart (center of one's thinking), soul (center of one's will and feelings), mind (one's physical power and being). "The use of the four terms was intended to mean you must love the Lord with your whole self, without reservation."

Devoted agape love produces loyalty. This love expresses intelligence and purpose, not love which expresses mere liking or affection. No one and nothing can have the relation to us that the Lord can have. Thus, for us to give a part of our heart to someone or something else destroys loyalty. God simply refuses to share our lives with other loves which disrupt our loyalty to him (Exodus 20:3).

II. The Horizontal Dimension of Love (Mark 12:31)

Three characteristics about agape love are: (1) it is internal; that is, it is a matter of the heart; (2) it is fraternal; it reaches out to others; and (3) it is eternal; it has its roots in God, for "God is love." Even as God expressed his love for us through Jesus, he wants also to express his love for others through the redeemed by Jesus.

This second commandment comes from Leviticus 19:18. God's love does exist in the lives of the redeemed, and God gives a measure by which one's love for others can be measured. The

measure of that love is love of the self. Every person loves his own person. If love for one's fellowman falls short of his self love, then he is expressing selfishness. A balance of love for one's self and others should exist.

Some rabbis thought the greatest command had to do with the Temple sacrifice. However, Samuel had said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams" (1 Samuel 15:22). Hosea had heard God say, "I desired mercy and not sacrifice" (Hosea 6:6).

To remove the vertical principle of love makes the Christian's life to become a ritual. The Priest and Levite could pass by the wounded traveler because they were eager to get on with the ritual of the Temple. In verse 32 and 33 this scribe seems to sense this and found himself to be in sympathy with Jesus.

III. The Scope of Love (Matthew 5:43,44)

In this passage from the Sermon on the Mount, Jesus deals with the attitude and reaction toward those who injure us. He turns from the reception of injury to the treatment of those who injure us. Jesus taught that injury was not to be returned for injury, but rather to show a positive kindness in love.

In verse 43 a part of Leviticus 19:18 is quoted. The term neighbor refers to fellow Jews. While the Old Testament did not instruct the Jew to hate his enemy, it did not specifically encourage love for one's enemy as Jesus did. Jesus gave emphasis that his followers are to love their enemies. He was not calling for his disciples to have "good feelings" toward their enemies. Rather, he called for his disciples to act (to will) to do good for one's enemies. This they were to do regardless of how they felt toward their enemy. This frees Christians from the trap of being unable to act in love until they have good feelings for a person.

God in the giving of His Son on the cross shows that a hatred for wickedness and a desire for its punishment may co-exist with pitying love and persevering kindness in love. It is a fact of scripture that God loved us and

gave His Son for us while we were sinners — enemies of God.

IV. The Love of The Father (Matthew 5:45-47)

Our ability to love as God depends upon His being our heavenly Father and we His sons. The command to love is given in order that on each occasion we may become in fact the sons of God.

One element and proof of sonship is resemblance, as it is said, "Be ye therefore followers of God, as dear children." And we are encouraged to love our enemies and treat them kindly, in order that we may be acting like our heavenly Father, for he loves his enemies, and sends natural blessings upon them as well as upon his friends.

Off The Record

A presidential candidate was campaigning in unfriendly territory when someone threw a cabbage head at him. It rolled to a stop at the politician's feet.

Not losing his composure, he said, "Well, I see that my opponent has lost his head."

"And this," said the disagreeable old gentleman, "I suppose is one of those hideous caricatures you call modern art."

"No, sir," replied the art dealer, "that's just a mirror."

I am a man of very few words," the haughty husband said to his wife, "and when I beckon with my hand, I mean 'come here.'"

"That suits me," replied his wife. "I'm a woman of few words. When I shake my head, that means I'm not a coming."

Waiter: "Sir, may I help you with that soup?"

Diner: "What do you mean? I don't need any help."

Waiter: "I'm sorry, sir, but from the sound I thought you might want to be dragged ashore."